



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. O, you the mankind: *ettaqo* (let reverentially guard you[~] not to displease) yourⁿ Lord, Who [He] created you^b of one^w self^w and [He] created of her, her spouse (wife)⁹³¹; and [He] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (is) by Him mutually query⁹³² you^z and the *arbama* (maternal/paternal kins)⁹³³; verily Allah [was] over you^b *Ra'qeeban* (Watcher/Observer).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً. وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. And *aa'to* (let-accord/allot you^r) the orphans their possessions; and let-not you^z substitute (take-/receive) the *kha'beetha* (bad/ill-natured) by the good, and let-not you^z eat their possessions to yourⁿ possessions; verily it^{x934} [was] a *hooban*⁹³⁵ (ruin-/plight/sin) big.

وَأَتُوا الَّتِي تَمْلِكُ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

3. And *en* (if) you^r feared/knew⁹³⁶ that not *toqsetto*⁹³⁷ (you^r first remove the injustice and render absolute justice) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then *en* feared/knew you^c that not *ta'a'delo* (you^r: equalize/ be-just) then one-she^v or what possessed^w yourⁿ right hands^{w938}; *tha'leka* (that-afar-it/ that) (is) *adna* (lowest/ closest) that not *ta'aolo*⁹³⁹ (you^r transgress or you^r support too large a family).

وَأَنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الَّتِي تَمْلِكُ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرَبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا ﴿٣﴾

⁹³¹ The word "self ^w" is in reference to *Adam*, father of the humans! In (S7:189) Allah says: "to [be] quiet to her," i.e. to his wife!

⁹³² That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights!

⁹³³ The word "أَرْحَامُ" rooted in "رَحِمَ," from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in *all* that is the "رَحِمَ" = "womb"! Thus, one's relatives from the mother's side are "أَرْحَامُ" as they relate through the same womb! See البصائر! However, stated in "اللسان" the "relatives" from the father's side "أَقْرَبُ," are also "أَرْحَامُ," I believe because *all* are rooted in "الرَّحْمَةُ," hence all maternal/paternal kins are "أَرْحَامُ"

⁹³⁴ That is the *eating*,^x or the *interchange* ^{x!}

⁹³⁵ The word "hooban" = "حُوبًا" is "حُوبٌ" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See اللتاج!

⁹³⁶ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) *knew*! Both meanings could apply!

⁹³⁷ The word "toqsetto" = "تَقْسِطُوا" present tense, plural, masculine, based on the root word "qasatta" = "قَسَطَ" meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise! Rendering "justice" = "adl" = "عَدْلٌ" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "toqsetto" = "تَقْسِطُوا" is giving the absolute exact dues to those deserving it without the minutest diminution! It is absolute balance!

⁹³⁸ The Arabic phrase: "possessed yourⁿ hands," means that which you own, i.e. the slave women you own.

⁹³⁹ The word "ta'olo" = "تَعُولُوا" based on the root word "ala" = "عَالَ" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case *too large a family*, beyond the personal means! In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to sufficiently support justly!

4. And *aa'to* (let-accord/ allot you^r) the women their^y dowers^x a *nehlatan*^w (bonus/ free-gift)^w; then *en* (if) pleased they^y for you^b a'n⁹⁴⁰ (regarding) some thing of it^x [self^w] (gratifyingly)⁹⁴¹ then let-eat it^x you^z wholesomely with easy (of) digestion⁹⁴².

5. And let-not *to'ato* (accord/ give you^r) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in it^w and let-clothe them you^z and let-say you^z for them a say *ma'a-roofan* (popularly acceptable and not *Sharey'ah* disapproved maxim).

6. And let-essay you^z the orphans until if they^z reached the marriageability⁹⁴³, then *en* (if) sensed/ perceived you^c of them a *rushdan*⁹⁴⁴ (mature discernment/ concatenating and adhering to what is right) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor *be'daran*⁹⁴⁵ (burringly/ hastily/ before) that they^z grow-older⁹⁴⁶; and whoever [he] [was] rich then *leyasta'afef*⁹⁴⁷ (let affirmably abstain [he]); and whoever [he] [was] indigent⁹⁴⁸, then let-eat [he] by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim); and if you^c paid to them their possessions then let-you^z cite witnessing on them; and sufficed by Allah *Haseeban*⁹⁴⁹ (Meticulous Reckoner).

7. For the men a lot of what left (of estate) both the begetters (parents) and the nearest-kin; and for the women a lot of what left (of estate) both the begetters (parents) and the nearest-kin, of what diminished of it^x or swelled; a lot *mafrodhan*⁹⁵⁰ (an ordainment made/ made obligatory).

8. And if *badhara* (attended at predetermined time and place) the apportionment^w the near kin-possessors and the orphans and the poor⁹⁵¹ then *arzegobum* (let-provide/ -give them you^r) of it^x; and let-say you^z for them a say *ma'aroofan* (popularly acceptable and not *Sharey'ah*

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً ۚ
فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ
نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤﴾

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي
جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ
فِيهَا وَاکْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَعْرُوفًا ﴿٥﴾

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ ءَافَقْتُمْ مِنْهُمْ رِشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ
كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا
عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا
قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾
وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ
وَالْمَسْكِينُ وَالْيَتَامَىٰ فَاِزْزُقُوهُمْ
مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

⁹⁴⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

⁹⁴¹ That is she gave off some of her dower voluntarily and gratifyingly!

⁹⁴² The Arabic tongue expression “wholesomely with easy digestion” means the food was pleasant, easy to swallow, and not attended by any trouble.

⁹⁴³ The expression “they^r reach the marriageability” means became marriageable, i.e. fifteen or more years young.

⁹⁴⁴ See the *Lexicon* attached to this Translation for explanation and an elaboration on the word, “rushdol”

⁹⁴⁵ That is to say, and Allah knows best, you hastily consume some of their possessions before they grow older!

⁹⁴⁶ The phrase “grow-older” for the Arabic “yakbaru”=“يكبروا”

⁹⁴⁷ The word “abstain” here means: the guardian should not help himself from what belongs to the orphan.

⁹⁴⁸ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this Translation for the distinction!

⁹⁴⁹ To intensify the word “reckoner” the word “meticulous” is prefixed to it, as الدقيق الحساب is حسيب!

⁹⁵⁰ The word “mafrodhan”=“مفروضاً” is masculine, objective noun for which there is no English equivalent!

⁹⁵¹ See footnote 886 above regarding “فقير” versus the “مسكين” The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people”

disapproved maxim).

9. And *l'yahksba* (let reverently-fear) who^r if they^z left from behind them progeny⁹⁵² weaklings, they^z feared/-knew⁹⁵³ over them so let *yatta'qo* (they^r reverently guard not to displease) Allah and let-say they^z a *sa'deedan* (straightly/truly/soundly) say.

10. Verily who^r they^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*⁹⁵⁴ (they^r be broiled on/by) *Sa'era*^w (intensely kindling Fire)^w.

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (of) the twain-females; so *en* (albeit) they^y were women above/over two then for them^y two thirds (of) what left [be] (the deceased i.e. of estate); and *en* (if) was-she^y one^w then for her [the] half and for his [both fathers]⁹⁵⁵ for each (of) them both the sixth of what left [be] (the deceased i.e. of estate), *en* (if) [was] for him a child; then, *en* (if) not [was] for him a child⁹⁵⁶ and inherited him his [both fathers], then for his mother the third; so *en* (if) [were] for him brothers, then for his mother the sixth, from after a will [be] enjoins by it^w or a debt; yourⁿ fathers and [yourⁿ] sons not profoundly know⁹⁵⁷ you^z which (of) them (is) nearer for you^b beneficially; an ordainment^{w958} from Allah; verily Allah was Omniscient, *Hakeeman*⁹⁵⁹ (infinite *bekmah*⁹⁶⁰ Possessor).

14. And whoever [be] disobeys Allah and His messenger and [be] transgresses His limits, [He] admits him (into) a Fire^w immortal [be] (is) in it^w; and for him (is) a

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ
خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا
سَدِيدًا ﴿٩٥﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى
ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ
نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٩٦﴾

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ
لِلذَّكَرِ مِثْلُ لِلْأُنثَىٰ فَإِنْ
كَانَ نِسَاءً فَلَهُنَّ ثُلُثَا
مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ
لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ
وَوَرَّثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ
مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ زَيْنِ
ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ
أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ
اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٩٧﴾

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا

⁹⁵² The word “ذُرِّيَّةٌ” linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

⁹⁵³ The word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

⁹⁵⁴ The word “يُصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

⁹⁵⁵ The word “أَبَوَيْهِ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

⁹⁵⁶ Normally the word “وَلَدٌ” is a singular male child, but it could also mean children, males and females! See اللسان!

⁹⁵⁷ The word “تَدْرِي” is from “تَدْرِيَّةٌ” which is far more reaching than the simple “knowledge,” as “تَدْرِيَّةٌ” extends to having deep knowledge of the subject matter!

⁹⁵⁸ The word “فَرِيضَةٌ” is a singular feminine noun, with many meanings, among them in this case: a timely portion-decreed whereas “الْفَرَضُ” is a duty timely decreed! See اللسان!

⁹⁵⁹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحْكِيم”

⁹⁶⁰ See the Lexicon attached to this Translation for “bekmah”

humiliative torment.

15. And who^v they^y *ya'ateena* (commit)^y the profanity^{961w962} of yourⁿ women then *etash'bedo*⁹⁶³ (let-you^z seek/ cite witnessing) on them^y a [he]-four of you^b; then *en(if)* they^z testified then let-you^z hold them^y in the houses until *yatanwaffahunna* (receives them^y before dying) the death or makes Allah for them^y a path.

16. And who^x-both, *ya'ateyaneba* ([both] come/ commit it^w) of you^b then let-you^z annoy them both then *en(if)* both repented and both reformed then let-you^z shun a'n (regarding) them both; verily Allah was *Tanwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

17. Verily only the relentment^{w964} (is) on Allah for whom^r they^z work the ill by a *jahalaten*⁹⁶⁵ (acting ignorantly or incorrectly); afterwards they^z repent of near; then verily those relents Allah on them and Allah [was] Omniscient *Hakeeman*⁹⁶⁶ (infinite *hekmah*⁹⁶⁷ Possessor).

18. And not-she^y the relentment^w (is) for whom^r they^z work the misdeeds until if *hadbara* (attended at predetermined time and place) an *abado*⁹⁶⁸ (a lone/ any-one) (of) them the death said [he]: verily I repent now; and nor who^r die they^z while they (are) disbelievers; those We prepared for them a painful torment.

19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁹⁶⁹ and nor immure them^y you^z to go/arrogate you^z by some (of) what *aa'taytomohunna* (you^z accorded/ allotted them^y) except if *ya'ateena* (come/ commit)^y by an evident^w profanity^{w970}; and let-consort/espouse them^y you^z by the *ma'aroo'fe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim); and *en(if)* you^z dislike them^y then *asa* (craving a deed beyond one's means/ may) that you^z dislike a thing^x and makes Allah in it^x much *kbayran*⁹⁷¹ (desirableness/ worthiness/ goodness).

وَلَهُ عَذَابٌ مُّهِيبٌ
وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ
نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً
مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ
أَوْ تَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ
فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا
فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ
تَوَّابًا رَحِيمًا ﴿١٦﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ
قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ
الْمَوْتُ قَالَ إِنِّي تُبْتُ الْكُفْرَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ
أَنْ تَرْتُوا النِّسَاءَ كَرْهًا وَلَا
تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا
ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ
مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا ﴿١٩﴾

⁹⁶¹ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah’s proscriptions! Some times the word “فاحشة” or “الفاحشة” as in this great *Ayah*, the word is euphemistically used to mean adultery or fornication!

⁹⁶³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁹⁶⁴ The word “التوبة” from Allah is relentment, but from a person it is repentance!

⁹⁶⁵ The word “جهالة” = “*jahalaten*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “*jahalaten*” is acting ignorantly or incorrectly!

⁹⁶⁶ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁹⁶⁷ See the *Lexicon* attached to this Translation for “*hekmah*”

⁹⁶⁸ See the *Lexicon* attached to this Translation regarding “أحد”

⁹⁶⁹ See the *Lexicon* attached to this Translation for the distinction between “كرها” *fat’ha* on the “ك” as in this *Ayah*, and “كرها” *dhammah* on the “ك” as in (S46: 15), and “إكراه” as in (S2:256)!

⁹⁷⁰ Adultery or fornication!

⁹⁷¹ The word “خير” = “*kbayron*,” and the grammatically inflected “*kbayren*” or “*kbaran*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”

20. And *en(if)* wanted you^c exchanging a spouse (*wife*)⁹⁷² in-place(*of*) a spouse (*wife*) and *aa'taytom* (*accorded/ allotted you^c*) an *ehdahunna*⁹⁷³ (*a lone/ any-one of them^y*) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly.

21. And how (*can*) you^z take it^x (*back*) and *qad* (*already and affirmatively*) *afdha*⁹⁷⁴ (*privately mutually went into open exchange of sexual-intimate-conducts*) some (*of*) you^b to some and taken they^y from you^b *meethaqan*⁹⁷⁵ (*ratified-covenant*)^x *gha'leedhan* (*tough/ solemnly-binding*).

22. And let-not marry you^z what married yourⁿ fathers of the women except what *qad* (*already and affirmatively*) antedated; verily it^x [was] profanity^{w976} and abhorrence; and fouled a path.

23. Forbidden-she^y (*it's*) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (*i.e. wives*)'s mothers and yourⁿ step-daughters whom^v (*are*) in yourⁿ forbidden-protections⁹⁷⁷ of yourⁿ women whom^v entered⁹⁷⁸ you^c on them^y then *en(if)* not you^z were (*having had*) entered on them^y then no *jonaha*⁹⁷⁹ (*sin*) (*is*) on you^b and the wives of yourⁿ sons who^r (*are*) of yourⁿ loins and to (*simultaneously*) gather you^z [between] the two sisters except what *qad* (*surely and affirmatively*) antedated; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ أَحَدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهَيْئَتِنَا وَإِنَّمَا مِيثَاقُكُمْ

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا

وَلَا تَنْكِحُوا مَا نَكَهَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَجِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

حُزِمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضِيعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

⁹⁷² The word “زَوْج” strictly and linguistically speaking means (1) pair, (2) spouse (*husband* or *wife*), (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ”, which could also mean: (2) similars, i.e. the look-likes! , (3) hues! See اللسان! Here obviously what is relevant is the “be-spouse, from what follows in this Ayah!”

⁹⁷³ See the Lexicon attached to this Translation regarding “أَحَدٌ”

⁹⁷⁴ The lofty and exalted language of The Qur'an describes certain conducts by using figures of speech, i.e. metonyms, such as “afdha”= “أَفْضَى”, which has many meanings, among them, “privately you went into open exchange of sexual-intimate-conducts” by way of engaging in intimate relation through having sexual deeds!

⁹⁷⁵ The word “ميثاق”= “assured covenant” and “عهد”= covenant. See the Lexicon attached to this Translation!

⁹⁷⁶ See footnote 888 above regarding “الفاحشة”= “profanity!”

⁹⁷⁷ The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” that is that which is under your protection but by law you are forbidden to have sexual intimacy or conduct towards them!

⁹⁷⁸ The phrase: “had entered on them” is a lofty figurative expression for having had private seclusion for sexual intercourse!

⁹⁷⁹ See the Lexicon attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جَنَاحٌ”= no sin!

24. And the *muh'ssanato*⁹⁸⁰ (*marriers-she^{y m}*) of the women except what possessed-she^y yourⁿ right hands^{w981} Allah's Book (*is decreed*)⁹⁸² on you^z; and (*had been*) legitimated for you^b what (*is*) beyond *tha'lekum* (*he-afar-collective-you, that*), if *tabtagha*⁹⁸³ (*earnestly-quest*) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁹⁸⁴ (*you^z had lengthily and affirmably relished/ delighted the transitory joy*) by it^x of them^y so *aato* (*let-you^z give them^y*) their^y remunerations ordainment^w; and no *jonaba*⁹⁸⁵ (*sin*) (*is*) on you^b in what mutually delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁹⁸⁶ (*infinite bekma*)⁹⁸⁷ Possessor).

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

25. And whoever [he] could not of you^b *tawlan*⁹⁸⁸ (*as possessor of fortune/ wealth/ resources*) to [he] marry the marriers^{w989} the she-believers then from what possessed-she^y yourⁿ right hands^{w990} of yourⁿ slave-girls the [she]-believers; and Allah (*is*) knower by yourⁿ belief some (*of*) you^b of some; so let-you^z marry them^y by permission (*of*) their^y folks; and let-give them^y you^z their^y remunerations by the *ma'aroof* (*popularly acceptable and not Sharey'ah disapproved maxim*), *muh'ssana'ten*⁹⁹¹ (*marriers-she^{y m}*) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (*had been married-they^y*) then *en* (*if*) they^y come by a profanity^{w992} then on them^y half (*of*) what (*is*) on the *muh'ssana'te* (*marriers-she^{y m}*)⁹⁹³ of the torment, *tha'leka* (*that-afar-it/ that*) (*is*) for who^p *khasheya* ([he] reverently-feared) the *anata*⁹⁹⁴ (*fornication/ corruption/ sin/ wrong/ tribulation*) of you^b; and if *tassbero* (*you^z hold on patiently*) (*it is*) *khayron* (*choicer/ superior/ worthier*) for you^b and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Rabeemon* (*iterative mercy Giver*).

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ أَنْ تَبْنَوا بِفَحِشَةٍ فَعَلَيْنَّ نَصِفُ مَا عَلَى الْمُحْصَنَاتِ مِنْ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

980 The word "marriers-she^{y m}" = "محصنات" has at least two related but distinct meanings (1) marriers-she^{y m} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is not a Qur'anic terminology per se, although "زوجة" and "ازواج" are surely Qur'anic terms! So in Qur'anic terms "marriers-she^{y m}" = "محصنات" and nothing else!

981 The Qur'anic expression "possessed yourⁿ right hands" is an Arabic tongue expression meaning: your slave.

982 It must be noted that in the word "Book" is كتاب not كتاب, i.e. the "Book" is مفعول مطلق, i.e. it's decreed upon you!

983 The word "ابتغى" = "طلب حثيثا" meaning: earnestly quested!

984 The word "استمتع" is "تمتع طويلا" see "الهادي" hence lengthily is added to emphasize this concept!

985 See footnote 911 above regarding "جناح" = sin!

986 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم".

987 See the Lexicon attached to this Translation for "bekma".

988 The word "tawlan" does not have an exact English equivalent per se! It generally means: possessor of fortune, wealth, resources.

989 See footnote 950 above regarding "marriers-she^{y m}" = "محصنات".

990 That is what you own of she-slaves.

991 It is illegitimate for you the "marriers-she^{y m}" = "محصنات" which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

992 That is adultery or fornication!

993 It is illegitimate for you the "marriers-she^{y m}" = "محصنات" which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

994 The word "alanata" = "العنت" in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation! See الهادي and اللسان!

26. Wants Allah to manifest for you ^b and to aright-guide you ^b [He] (about the) dispensations ^w (of) whom ^r of before you ^b and to relent [He] on you ^b ; and Allah (is) Omniscient Hakeemon ⁹⁹⁵ (infinite bekma ⁹⁹⁶ Possessor).	يُرِيدُ اللَّهُ لِيُبينَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾
27. And Allah wants to relent [He] on you ^b and want who ^r yattabe'ona (they ^z closely-follows) the desires ^w that you ^z incline a great inclination (by way of deviation).	وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدَ الَّذِينَ يَتَّبِعُونَ الشَّهْوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٢٧﴾
28. Wants Allah to lighten a'n (off) you ^b and the mankind (had been) created feebly ⁹⁹⁷ .	يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾
29. O you, who ^r they ^z believed: let-not eat you ^z your ⁿ possessions among you ^b by the falsehood ^x except if (it) is a trade a'n ⁹⁹⁸ (by) consent from you ^b ; and let-not kill you ^z your ⁿ selves ^w ; verily Allah [was] by you ^b Raheeman (iterative mercy Giver).	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾
30. And whoever [he] does tha'leka (that-afar-it/that) transgressively and unjustly then will nussley ⁹⁹⁹ ([We] broil) him (on/by) a Fire ^w and tha'leka [was] on Allah easy.	وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾
31. En (if) you ^z avoid bigs (of) what you ^z (are) forbidden a'n ¹⁰⁰⁰ (regarding) [it ^x] [We] expiate a'n (regarding) you ^b your ⁿ misdeeds and admit you ^b [We] an admittance-kareeman (bounty-giver, ennobler and of many uses/effects).	إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾
32. And let-not long you ^z what favored ¹⁰⁰¹ by it ^x Allah some (of) you ^b over some; for the men a lot of what etkasaba ¹⁰⁰² (reciprocally earned) they ^z and for the women a lot of what etkasaba-they ^y ; and let-ask Allah you ^z of His munificence; verily Allah [was] by everything Omniscient.	وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾
33. And for each We made agnates/heirs of what left (of estate) both the begetters (parents) and the nearest relatives; and who ^r bounded-she ^y your ⁿ ayma'ne (oaths) so aa'tohum (let-allot/give them you ^b) their lot; verily Allah [was] over everything Sha'beedan (Witnesser-/Testifier).	وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَاتُوهُمْ نَصِيبتَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

⁹⁹⁵ See the *Lexicon* attached to this Translation for regarding “إحكيم”

⁹⁹⁶ See the *Lexicon* attached to this Translation for “bekma!”

⁹⁹⁷ The word “ضعيفا” is in an *adverbial* construct, hence translated “feebly!” See إعراب القرآن، لمحمود صافي

⁹⁹⁸ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”

⁹⁹⁹ The word “نصليه” transliterated “nusley” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

¹⁰⁰⁰ Ibid!

¹⁰⁰¹ That is Allah had conferred some benefits, facilities, and obligations for some and not others!

¹⁰⁰² The word “اكتسبوا” rooted in “اكتسب” = “افتعل، و ليس فاعل أو تفاعل” hence “الإفتعال” = “spurious-reciprocity,” not a genuine mutuality, as by doing and redoing the deed repetitively the doer likes the deed and the deed likes the doer, consequently the doer gets accustomed to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity!” Also, “اكتسب” has more letters-construct implying more positive or negative meaning, in this case a negative one!

34. The men (are) *qanwamona*¹⁰⁰³ (iterative protectors/-sustainers) over the women by what favored¹⁰⁰⁴ Allah some (of) them over some and by what they^z expended of their possessions; so the *ssa'leba'te* (righteous-women) (are) *ga'neta'ton* (she: devotedly-obeyers/-submitters), she-keepers-up¹⁰⁰⁵ for the (husband's) absence by what kept-up Allah; and whom^v you^z fear their^y *noshoza* (disdainful upraise in recalcitrance), then let-exhort¹⁰⁰⁶ them^y you^z and let-forsake them^y in the *madba'je'a* (places of reposing while on their sides/ places of repose), and let-beat¹⁰⁰⁷ them^y you^z; then *en(if)* they^y obeyed you^b then let-not you^z transgress/wish¹⁰⁰⁸ on them^y a path; verily Allah [was] *Aa'leyon* (High beyond description) *Ka'beero*^x (Big beyond comparison/ comprehension, Pre-Extant, Predates all things).

الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ
بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَنِعَتْنَ حَفِظَتْ
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي
تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

35. And *en(if)* feared/knew¹⁰⁰⁹ you^c a dissension between them both then let-mission¹⁰¹⁰ you^z a referee from his folks and a referee from her folks *en(if)* both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْتَغُوا
حُكْمًا مِنْ أَهْلِهِ وَحُكْمًا مِنْ أَهْلِهَا
إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾

36. And let-worship you^z Allah and let-not partner you^z (other deities) by Him a thing, and [let-oblige you^z] by both the begetters (parents) *ehsan* (rendering dutiful needs); and by the kin possessor and the orphans and the poor¹⁰¹¹ and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son(of) the path (the wayfarer) and what possessed-she^y yourⁿ right hands^w (i.e. your slaves/maid); verily Allah loves not whom^p [he] [was] prideful, boastful.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا
يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

¹⁰⁰³ The word "قَوَّامُونَ" is plural for "قَوَّامٌ" meaning *iterative* or *sustainer/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or visa versa!

¹⁰⁰⁴ Some see among the merits of such "favor" as: men are *generally more rational, better administrators*, Allah's Prophets and Messengers are all men, by what they *provide* (e.g.: dowry) and *maintain* for all other needs for the family!

¹⁰⁰⁵ The word "حَفِظَتْ" is rooted in "حَفِظَ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (Emphasis is added)!

¹⁰⁰⁶ The word "فَعِظُوهُنَّ" rooted in "وَعِظَ" = "exhorted"/"admonished," and "مَوْعِظَةٌ" could mean: *exhortation* or *admonition*!

¹⁰⁰⁷ The words "beat them" for "اضْرِبُوهُنَّ" must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur'an whenever he explains/interprets any portion of it. He said regarding "beat them" = "اضْرِبُوهُنَّ", "اضْرِبُوا غَيْرَ مَبْرَحٍ", that is: *a beat not hard*! To explain the idea of "not hard," the noted "interpreter" of The Qur'an, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur'an), the Companion Ibn Abbas said: take a stick of "erak" or "miswak" (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them *symbolically*! Additionally, that striking should never be on the face or any part of it.

¹⁰⁰⁸ The word "تَبْغُوا" linguistically carries two distinct meanings: (1) to *transgress* or (2) to *wish*! Qur'an commentators are not firm as to one or the other! Perhaps both apply!

¹⁰⁰⁹ Linguistically the word "خَافَ" carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

¹⁰¹⁰ The word "بَعَثَ" in "ابْعَثُوا" carries several meanings, among them: *sent, arouse, resurrected, and prompted*!

¹⁰¹¹ For the words "مَسَاكِين" versus "فُقَرَاء", see the Lexicon attached to this Translation for the distinction!

37. Who ^r they ^z stint ¹⁰¹² and command the mankind by the stint and they ^z conceal what gave them Allah of His munificence; and We prepared for the disbelievers a humiliating torment.	الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾
38. And who ^r they ^z expend their possessions ostentatiously (for) the mankind and they ^z believe not by Allah and not by 'The Day [The] Last and whoever the Satan for him (is) a mate so fouled a mate.	وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾
39. And what/what-that ¹⁰¹³ (is) on them had they ^z believed by Allah and 'The Day [The] Last, and expended they ^z of what <i>razagahum</i> (provided/allotted them) Allah; and [was] Allah by them Omniscient.	وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾
40. Verily Allah wrongs ¹⁰¹⁴ not a <i>methgala</i> (weigh/burden-/equipoise) (of) a <i>dharraten^w</i> (small ant/mote/atom) ^w ; and <i>en</i> (if/albeit) <i>tako¹⁰¹⁵</i> (it ^w be) is a <i>hasanatan^w</i> (good-deed) ^w [He] doubles it ^w and accords [He] from <i>ladon¹⁰¹⁶</i> (directly and possessively from) Him a remuneration great.	إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾
41. So how whence ¹⁰¹⁷ came We from each <i>Ummten^w</i> (people/community) ^w by a <i>sha'beeden</i> (witnesser/testifier), and came We by you ^g on these <i>sha'beedan</i> (witnesser/testifier).	فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾
42. Then-day long ¹⁰¹⁸ who ^r they ^z disbelieved and they ^z disobeyed the messenger if ¹⁰¹⁹ (to be) leveled by them the Earth ^w and not conceal they ^z Allah a discourse. ¹⁰²⁰	يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرُّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾
43. O you, who ^r they ^z believed let-not near you ^z the Prayer ^w while you ^f (are) drunk until you ^z know what you ^z say; nor <i>junuban¹⁰²¹</i> (in the "great incidence"), except passing through a path until <i>taghta'selo¹⁰²²</i> (you	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا

¹⁰¹² The "يَبْخُلُونَ" for *lack of a better word*, is translated as "stint!" But "stint" must be taken in the sense of miserliness or stinginess!

¹⁰¹³ It is correct to consider "ماذَا" as a single particle= "what" or to consider it two particles: "ما" = "what" and "ذا"=that! See لمحمود صافي! اعراب القرآن، Here it could be either or both!

¹⁰¹⁴ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this case!

¹⁰¹⁵ Tako=ta'kon, shortened for *resoluteness and assertiveness*, see تفسير الفخر الرازي

¹⁰¹⁶ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مال و المال ليس بقبضتك الآن" thus, "لَدُنْ" which closer spatially and more specific! So, "directly and possessively from" (Him) seems to indicate such closeness! See اللسان!

¹⁰¹⁷ This "إِذَا" is not a conditional article, See لمحمود صافي! اعراب القرآن،

¹⁰¹⁸ The word "يَوْمَئِذٍ" translated as "longs" means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

¹⁰¹⁹ The particle "لَوْ" since it is to a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when!" See ابن هشام! مغني اللبيب،

¹⁰²⁰ The word "discourse"= "حديثًا" here means a single statement of fact, as all their senses will testify against them.

¹⁰²¹ The word "junban"= "جنبًا" means having had *ejaculation by sexual intercourse or other means*, such as ejaculating in a dream! When one is "junban"= "جنبًا," it is said he is in the "great incidence," as opposed to the "lesser incidence" when one breaks his "wodho'd"= the cleansing for performance of the Prayer.

¹⁰²² The word "taghtaselo" means to have "ghosl"= full shower or bath of the body after having had *ejaculation* for any reason. The "ghosl" is to be done in a *Share'jah* prescribed manner.

^z fully shower or bathe); and *en (if)* you^c were ill or on a journey or came an *ahadon*¹⁰²³ (a lone/ anyone) of you^b from the *gha'ette*¹⁰²⁴ (place of personal relief) or *lamastom*¹⁰²⁵ (you^z had: sexual-intercourse with/ mutually salaciously touched) the women then not you^z found water then *tayamamo*¹⁰²⁶ (let-have a waterless ablution as prescribed) a good *ssa'eedan* (cleansed-dust/ soil) and let-wipe yourⁿ faces and yourⁿ hands^w; verily Allah [was]: *Afonwan* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

44. Have not seen [youⁿ] to whom^f they^z (had been) given a lot of the book they^z purchase the misguidance^w and they^z want that you^z stray the path.

45. And Allah (is) knowinger by yourⁿ foes and sufficed by Allah *Wa'leyyan* (Guardian/Ally) and sufficed by Allah *Na'sseeran* (multitudinous-Succorer).

46. Of whom^r *hado*¹⁰²⁷ (they who: adopted the Jewish "law"/-customs/repented) they^z distort the *ka'lem*^x (plural of word/ sentence)^x a'n (off) its^x places¹⁰²⁸ and say they^z: we heard and we disobeyed; and let-hear [you^s] other than *musma'en*¹⁰²⁹ (hearer/to be heard you^s) and *ra'eana*¹⁰³⁰ (be considerate to us/ foolish/ hasty you^s) twistingly (of) their tongues¹⁰³¹ and discredibly¹⁰³² in the religion; and surely had they^z: said we heard and we obeyed and let-hear [you^s] and *undborna* (let you^s: pay attention to us/ give us respite) surely [was] *khayran* (choicer/ superior/ worthier) for them and upright-straighter; [and,] but cursed them Allah by their

عَابَرَى سَبِيلَ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤٥﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَابِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٦﴾

مَنْ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْئًا بِالْسِتِّهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَأَنْظِرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَئِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٧﴾

¹⁰²³ See the *Lexicon* attached to this Translation regarding "أحد"

¹⁰²⁴ The word "gha'ett" = "غَائِطٌ" literally means a depression in the land. Because The Qur'an uses rather elegant and lofty language, so it uses *metonymy* and *figures of speech* to indicate some-thing, i.e. not directly but indirectly, a system the Arabic tongue is well used to. So, "algha'ett" = "غَائِطٌ" = depression in the land where a person goes for privacy for self relief, i.e. emptying of one's bowels/bladder! So euphemistically it is used to indicate such privacy for that purpose.

¹⁰²⁵ The word "lamastum" has several meanings, such as: (1) touching; (2) euphemism for having had sexual intercourse out of need versus for simple pleasure, as *اللماسة* = seeking out of need. See الهادي!

¹⁰²⁶ The word "tayamamo" = "تَيَمَّمُوا" means: for lack of water to make ablution for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands!

¹⁰²⁷ The word "hadd" for the singular and "hado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

¹⁰²⁸ That is rendering it out of its proper context!

¹⁰²⁹ The phrase "hear you other than musma'en" carries a paradoxical meaning: on the good side it could mean that may you not be a hearer of any bad thing; or on the bad side it means that may you be robbed of the capacity to talk or be heard you again, i.e. wishing deafness for him! Clearly the Jews meant the second meaning for the Prophet! See *اكتب التفاسير*

¹⁰³⁰ See *Ayah* (S2:104) instructs the Muslims not to use "ra'end!" One meaning: is: (1) [you s] consider us, by way of being kind and considerate. (2) The second meaning is: [you s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰³¹ The Jews used to address Mohammad (SAWS) and twist their tongue almost impermeably to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰³² In fact both words "twistingly" and "discredibly" in this *Ayah* are stated in the adverbial construct! See *اعراب القرآن، لمحمود صافي*

disbelief; so they ^z believe not except a little/a few¹⁰³³.

47. O, you who ^r oto (*had been accorded they^z*) the book let-believe you^z by what *naẓẓalna* (*We repetitively descended*) *musaddeqan*¹⁰³⁴ (*accepter as credible*) for what (*is*) with you^b of before [We] efface faces^x then *narrodda*¹⁰³⁵ (*[We] forthwith-return*) it^x over its^{x1036} rears; or [We] curse them like [We] cursed companions (*of*) the Sabbath; and [was] Allah's command *mafoolan* (*inevitably done/fulfilled*).

يَتَأَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا
بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ
قَبْلَ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى
أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا
أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿١٧﴾

48. Verily Allah forgives not to (*be*) partnered by Him (*other deities*); and [He] forgives what (*is*) lesser than *tha'leka* (*that-afar-it/that*) for whom^p [He] wills; and whoever [*be*] partners by Allah then *qad* (*already and confirmatively*) *iftra* (*[be] crafted a lie for fraudulent end*) a great sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ
مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿١٨﴾

49. Have not [*you*^s] seen to whom^r *youẓakko* (*they^z exculpate and laud*)¹⁰³⁷ their selves ^w indeed Allah *youẓakey* (*[He] exculpates/ befits/ suits and blesses*) whom^p [He] wills and not *yodh'lamoona*¹⁰³⁸ (*to be wronged they^z*) a *fa'tila*¹⁰³⁹ (*the entwined skin slough/ thin thread in the slit of a date-stone*).

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ
بَلِ اللَّهِ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ
شَيْئًا ﴿١٩﴾

50. Let-look [*you*^s] how *yafstarona* (*they^z craft a lie for fraudulent end*) on Allah the untruth^x and sufficed by it^x a sin^x manifest^x.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٢٠﴾

51. Have not seen [*you*^s] to whom^r they^z oto (*had been accorded/given*) a lot of 'The Book they^z believe by the *jeb'te*¹⁰⁴⁰ (*idol deities besides Allah*) and the *Tta'ghoo'te*¹⁰⁴¹ (*devil/ or rule by tyrant or irreligious-man-made system*) and say they^z for whom^r they^z disbelieved: those (*are*) *ahda* (*of better/have more aright-guidance*) than who^r they^z believed a path.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِّبِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا
هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا
سَبِيلًا ﴿٢١﴾

52. Those (*are*) whom^r cursed them Allah; and whom^p Allah curses surely never [*you*^s] find for him a *na'sseeran* (*multitudinous-succorer*).

وَمَنْ اللَّهُ لَعَنَهُمُ الَّذِينَ أُوتِيكَ
نَصِيرًا لَهُ تَجِدَ فَلَنْ يُلْعَنَ
لَهُ نَصِيرًا ﴿٢٢﴾

53. Or for them a lot of the proprietorship so then not *yona'tona* (*they^z accord/give*) the mankind a *na'qeera*¹⁰⁴² (*tiny dot on the head cap of the date-stone*).

أَمْ هُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا
يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٢٣﴾

54. Or they^z envy the mankind over what Allah *aa'ta*

أَمْ تَحْسُدُونَ النَّاسَ عَلَىٰ مَا

¹⁰³³ That is a "mini-belief," not deserving to be called "belief" per se! Or only a few of them believe! See القرطبي!

¹⁰³⁴ The word "musaddeqan" is more than an "affirmer," it is *accepter of the referent as credible*!

¹⁰³⁵ The word "نَرُدُّهَا" is rooted in "رَدَّ" meaning *forthwith-retuned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S 4: 86)!

¹⁰³⁶ So it is "*its^w rears*" = "أَدْبَارِهَا," not "*their rears*," as this could mean: "أَدْبَارَهُمْ"!

¹⁰³⁷ The word "يُزَكُّونَ" here means they^z exculpate and *lauded* themselves! See اللسان and الطبري!

¹⁰³⁸ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹⁰³⁹ The word "fatila" = "فَتِيلًا" means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

¹⁰⁴⁰ That is idle deities besides Allah, such as foreteller, magician, or idles!

¹⁰⁴¹ The word "at-Taghoo't" = "الطَّاغُوتِ" has *several meanings*; see the *Lexicon* attached to this *Translation*.

¹⁰⁴² The word "naqeera" = "نَقِيرًا" means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule value*; example of *paucity* for contemptible sum.

accorded/gave) them of His munificence; then *qad* (already and affirmatively) *aa'tayna* (We accorded/given) *aala*¹⁰⁴³ (family of/ house of/ kin of/ the notables of the family of) *Ebraheema* (Abraham) the book and the *hekmat*¹⁰⁴⁴ (wisdom)^w and *aa'tayna* them a great proprietorship.

ءَاتَيْنَاهُمُ اللّٰهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا
ءَالَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ
وَعٰتَيْنَاهُم مُّلكًا عَظِيْمًا ﴿٥٤﴾

55. So of them who^p [he] believed by him/it^x and of them who^p [he] repelled *a'n* (regarding) him/it^x and sufficed by Hell^w a *Sa'era*^w (intensely kindling Fire).

فَمِنْهُمْ مَنْ ءَامَنَ بِهِ وَمِنْهُمْ مَنْ
صَدَّ عَنْهُ وَكَفٰىٰ جَهَنَّمَ سَعِيْرًا ﴿٥٥﴾

56. Verily who^r they^z disbelieved by Our *Aya'te*^w (messages) will *nussley*¹⁰⁴⁵ ([We] broil) them (on/by) a Fire^w; every-when¹⁰⁴⁶ ripened-she^y¹⁰⁴⁷ their skins^x We substituted them skins^x other than it^w¹⁰⁴⁸ so that they^z taste the torment; verily Allah [was] Mighty *Hakeeman*¹⁰⁴⁹ (infinite *hekma*^h¹⁰⁵⁰ Possessor).

اِنَّ الَّذِيْنَ كَفَرُوْا بِءَاٰتِيْنَا سَوَفَا
نُصْلِيْهِمْ نَارًا كَلَمًا نَّضَجَتْ
جُلُوْدُهُمْ بِدَلْسِنٰهُمْ جُلُوْدًا غَيْرَهَا
لِيَذُوْقُوْا الْعَذَابَ اِنَّ اللّٰهَ كَانَ
عَزِيْزًا حَكِيْمًا ﴿٥٦﴾

57. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; for them in it^w (are) spouses (wives) *mutta'hbaraton*^w (she-they which had been purged)^w; and [We] admit them (into) a compounded shade (i.e. shaded shades).

وَالَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرٰى مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا
هُمْ فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ
ظِلًّا ظَلِيْلًا ﴿٥٧﴾

58. Verily Allah commands you^z to *toaddo*¹⁰⁵¹ (personally deliver or pay the full obligations of) the *amana'tee*¹⁰⁵² (the entrusted: possessions/responsibilities/duties) to their owners¹⁰⁵³; and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (is) *ne'emma*¹⁰⁵⁴ (what excellent) [He] exhorts¹⁰⁵⁵ you^b by it^x; verily Allah [was] *Sa'meean*¹⁰⁵⁶ (Acute-Hearer/Enabler of others to

اِنَّ اللّٰهَ يٰۤاْمُرْكُمْ اَنْ تُوْدُوْا
الْاٰمَنِيْنَ اِلٰى اَهْلِيْهَا وَاِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا
بِالْعَدْلِ اِنَّ اللّٰهَ نِعِمَّا يَعْظُمُ رِيسًا

¹⁰⁴³ The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

¹⁰⁴⁴ The English word “wisdom” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*!” See the *Lexicon* attached to this *Translation*, for an exposition!

¹⁰⁴⁵ The word “نصليهم” transliterated “*nusley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

¹⁰⁴⁶ The “ما” in “كلما” is the “time” “ما” example: لا أكلّمك مادمت صائمًا = I talk (to) you not *while* you are *fasting*!

¹⁰⁴⁷ The word “نضجت” in “نضجت” = “ripened,” and *not* “burned,” as some maintain! As *linguistically* “نضج” = “انطبخ أو طبخ” = *cooked, not burned*. If “burned” was *intended* the text *would have said so*!

¹⁰⁴⁸ The pronoun “it” here is used for, as the *Merriam Webster Dictionary* says: “a group or classification of individuals or thing.” Thus, this “it” means the *skins*!

¹⁰⁴⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيماً”

¹⁰⁵⁰ See the *Lexicon* attached to this *Translation* for “*hekma*!”

¹⁰⁵¹ With respect the word “*toaddo*,” it is to be noted that it is from “أداء,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to “*waffa*” = “وفى” *paid the full obligations in any way*!!

¹⁰⁵² The word “*amanat*” is the plural of “*amanah*,” “أمانة,” which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹⁰⁵³ The word “أهلها” means their: owners, deservers, worthy of it!

¹⁰⁵⁴ The “ما” in “نعما” is the particle which *most*, if not *all*, translators either *ignore (intentionally or not)* or *misinterpret* as “*of*!” This particle according to the linguists and the majority of The *Qur'an* commentators say that it's *extra* but meant to *intensify* the action it modifies! This author is among those who do *not* believe that there is a *single letter in The Qur'an which is extra per se*! But surely this “ما” and some times “من” are for *intensification*! Some time it is referred to as “ما المصدرية” = the infinitive *ma*!

¹⁰⁵⁵ The word “يعظّمكم” rooted in “وعظ” = “*exhorted*” / “*admonished*,” and “موعظة” could mean: *exhortation* or *admonition*!

¹⁰⁵⁶ See an *elaboration* of the word “*Sameean*” in the *Lexicon* attached to this *Translation*!

hear/favorable Answerer to prayer), Basseeran (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

59. O you who^r they^z believed let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹⁰⁵⁷ of you^b; then *en* (if) mutually you^c altercated in a thing^x then *ruddoho*¹⁰⁵⁸ (let-forthwith-return it^x you^z) to Allah and the messenger *en* (if) you^c were believing by Allah and The Day [The] Last; *tha'leka* (that-afar-it/that) (is) *kbayron* (choicer/superior/worthier) and excellenter *ta'aweelan* (ultimate:construing/ explanation).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

60. Havenot seen [you^s] to whom^r they^z claim that they believed by what (had been) descended to you^g and what (had been) descended of before you^g; they^z want to mutually adjudicate to the *Ttaghboor*¹⁰⁵⁹ (the devil/ devil's rule/ the tyrant or his rule/ an irreligious-man-made system)^x and *qad* (already and affirmatively) (had been) commanded they^z to disbelieve they^z by it^x; and wants the Satan to misguide them an afar misguidance.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

61. And if (had been) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n* (regarding) you^g *ssododan*¹⁰⁶⁰ (decisive-repelling).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنْزِلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

62. Then how if/then¹⁰⁶¹ betided^w them a disaster^w by what advanced^w their hands^w; afterwards they^z came (to) you^g *yablefona* (swearing they^z) by Allah *en* (not) we wanted except *ebsanan*¹⁰⁶² (rendering dutiful needs) and harmony.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ تَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

63. Those (are) whom^r Allah knows what (is) in their hearts so let-shun [you^s] *a'n* (regarding) them and let-exhort¹⁰⁶³ them [you^s] and so let-say [you^s] for them in their selves^w an eloquent say.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

64. And not We sent of a messenger except to (be) obeyed [he] by Allah's leave; and had that they *edb* (when) *dhalamaa*¹⁰⁶⁴ (they^z wronged to) their selves^w came they^z

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا

¹⁰⁵⁷ That is the designated authority over you!

¹⁰⁵⁸ The word “فردوه” is rooted in “رد” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86)!

¹⁰⁵⁹ The word “at-Taaghboor”= “الطاغوت” the “devil”, or “rule by the devil,” “the tyrant” or “the rule by the tyrant,” an “irreligious-man-made system” invested with authority to supposedly achieve various societal or scientific good ends!

¹⁰⁶⁰ The word “sododan”= “صدودا” could be (1) quasi-infinitive noun (“إسم مصدر”) implying a strong repelling; (2) or infinitive noun for “صد” implying a repetitive repelling; or (3) a plural for the word “sadda”= “صد” singular repelling, away in *disgusts* and *disbelief*, and thus the plural is “repulsion”= “صدودا” is the infinitive noun implying decisive turning away of their faces in disagreement and disbelief by every one of the hypocrites every time!

¹⁰⁶¹ This “إذا” is not a conditional article, See اعراب القرآن، لـ محمود صافي!

¹⁰⁶² When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted “an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony!

¹⁰⁶³ The word “عظهم” rooted in “وعظ”= “exhorted” or “admonished,” see footnote 979 above regarding “وعظ”!

¹⁰⁶⁴ See the *Lexicon* attached to this Translation for “ظالم”= “ظالم”= “injustice-doer” and “ظلم”= “wronger!”

<p>(to) you^g then <i>istaghfar</i>¹⁰⁶⁵ (they^z sought forgiveness) (from) Allah and <i>istaghfara</i> (sought forgiveness) for them the messenger surely they^z (would have) found Allah <i>Tamwaban</i> (iterative Relent) <i>Raheeman</i> (iterative mercy Giver).</p>	<p>أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَأَسْتَغْفِرْ لَهُمُ الرَّسُولُ لَوْ جَدُوا اللَّهُ تَوَّابًا رَحِيمًا ﴿٦٤﴾</p>
<p>65. So no, by your^t Lord not they^z believe until they^z adjudicate you^g in what wrangled among them; afterwards not find they^z in their selves^w (any) constraint¹⁰⁶⁶ of what you^g judged and they^z submit a full-submission¹⁰⁶⁷.</p>	<p>فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُوا بِكُمْ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾</p>
<p>66. And had surely We (<i>had</i>) written on them that let-kill you^z yourⁿ selves^w or let-exit you^z from yourⁿ homes^w not (<i>would have</i>) done it^x they^z except a few of them; and had that they did what they^z (<i>were being</i>) exhorted¹⁰⁶⁸ by it^x surely [was] <i>khayran</i> (choicer/ superior/ worthier) for them and harder a firmness (for their faith).</p>	<p>وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾</p>
<p>67. And then surely <i>aa'taynahum</i> (We would have accorded/ given them) from <i>ladon</i>¹⁰⁶⁹ (directly and possessively from) Us a great remuneration.</p>	<p>وَإِذَا لَأَتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾</p>
<p>68. And surely We (<i>would have</i>) aright-guided them <i>sserattan</i> (single and specific path) straight.</p>	<p>وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾</p>
<p>69. And whoever [he] obeys Allah and the Messenger then those (<i>are</i>) with whom^r Allah <i>an'ama</i>¹⁰⁷⁰ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁰⁷¹ on them of the prophets and the <i>sseddeqeena</i>¹⁰⁷² (indeed the steadfast affirmers and ever practicers of the truth), and the martyrs and the <i>ssa'lebeena</i> (righteous-people); and <i>hasona</i> (excellent) (<i>are</i>) those companionate¹⁰⁷³.</p>	<p>وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾</p>
<p>70. <i>Tha'leka</i> (that-afar-it/ that) (<i>is</i>) the munificence from Allah and sufficed by Allah Omniscient.</p>	<p>ذَٰلِكَ الْفَضْلُ مِنْ رَبِّ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧٠﴾</p>
<p>71. O you who^r they^z believed let-take you^z yourⁿ precaution so let-bolt you^z (<i>in military</i>) detachments</p>	<p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ</p>

¹⁰⁶⁵ The word *istaghfara*=“استغفر” = “طلب الغفران” = “[he] sought forgiveness!” In English there is *no seemly way* to say: “استغفر” *per se*! So I settled for saying: “[he] sought forgiveness!”

¹⁰⁶⁶ The word “حرج” = “اضيق الضيق” see “اللسان” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “حرج” that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حرج” could mean “sin”

¹⁰⁶⁷ The word “تسليما” is *infinitive* noun for submit! Hence, it is to be qualified by affixing *full* to it; as *submissively* is an adverb not an infinitive noun!

¹⁰⁶⁸ The word “يوعظون” rooted in “وعظ” = “exhorted”/ “admonished,” and “موعظة” could mean: *exhortation* or *admonition*!

¹⁰⁶⁹ The word “لدن” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدن” which is *closer spatially* and *more specific*! So, “directly and possessively from” (You) seems to indicate such *closeness*! See *اللسان*!

¹⁰⁷⁰ The word “أنعم” denotes *five* distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable* and *delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no English word* to express all the various ideas denoted by “أنعم” So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*!

¹⁰⁷¹ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”)!

¹⁰⁷² The word “sseddeqeen” = “صديقين” means they who are *indeed steadfast affirmers and practicer of the truth*!

¹⁰⁷³ The word “رفيقا” is either (حال) adverbial or (تمييز) specificative, in both instances meaning *each companion*!

or let-bolt you ^z together.

72. And verily of you ^b certainly who^p [be] surely assuredly¹⁰⁷⁴ loiters; then en(if) betided^w you^b a disaster^w said [be]: *qad* (already and affirmatively) *an'ama*¹⁰⁷⁵ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁰⁷⁶ Allah on me *edh* (when) not [I] was with them *sha'heedan* (witnesser).

73. And indeed en(if) betided you^z munificence^x from Allah surely assuredly¹⁰⁷⁷ say they ^z as if not was between you^b and [between] him affection: *yalayta* (O, for a longing that) I was with them so [I] win a great win.

74. So let-mutually fight in Allah's path who^r they^z sell¹⁰⁷⁸ the life^w (of) the world^w by the Hereafter^w and whoever [be] mutually fights in Allah's path then [be] (is to be) killed or [be] prevails so will *nua'tebe* (We accord/allot him) a great remuneration.

75. And what (is) for you ^b not mutually fight you ^z in Allah's path and¹⁰⁷⁹ the *musta'dh'afeena*¹⁰⁸⁰ (deemed weaklings) of the men and the women and the children who^r say they^z: our Lord let-exit us [You^s] from this^w the village^w the *dha'leme*¹⁰⁸¹ (injustice-doer) (are) its^w folks; and let-make [You^s] for us from *ladon*¹⁰⁸² (directly and possessively from) You ^g a *wa'leyan* (guardian/ally) and let-make [You^s] for us from *laddon* You ^g a *na'sseeran* (multitudinous-succorer).

76. Who^r they^z believed mutually they^z fight in Allah's path; and who^r they^z disbelieved mutually they^z fight in the *Ttagboot's* (devil/devil's rule/tyrant or his rule/an irreligious-man-made system)'s path; so let-mutually fight you^z the Satan's *aw'leyaa*¹⁰⁸³ (guardians-/allies); verily the Satan's scheme [was] feeble.

77. Have not [you^z] seen to whom^r (had been) said for them: let-check you^z yourⁿ hands^w and *aqemo*¹⁰⁸⁴ (let-

فَانْفِرُوا ثُبَاتٍ أَوْ بَعِرُوا جَمِيعًا ﴿٧١﴾

وَإِنَّ مِنْكُمْ لَمَنْ لَيَبْطِئَنَّ فَإِنْ

أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ

عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ شَاهِدًا ﴿٧٢﴾

وَلَيْنَ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ

لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ

وَبَيْنَهُ مَوَدَّةٌ يَلِيْتَنِي كُنْتُ مَعَهُمْ

فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

﴿٧٤﴾ فَلْيَقْتُلْ فِي سَبِيلِ اللَّهِ الَّذِينَ

يَشْتَرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيَقْتُلْ أَوْ

يُغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٥﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ

وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ

أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا

وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٦﴾

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ

اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ

الطَّاغُوتِ فَفَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كَفُّوا

¹⁰⁷⁴ The "ل" in "الليطئن" and also "اليقولن" in the next *Ayah* # 73, are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"!

¹⁰⁷⁵ See footnote 993 above regarding "an'ama!"

¹⁰⁷⁶ See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

¹⁰⁷⁷ The "ل" in "ليقلن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly"!

¹⁰⁷⁸ That is they exchange the life of the world for the Hereafter, i.e. they get the Hereafter. Also, "يشترُونَ" = they sell and "يشترُونَ" = purchase! Example: "وشروه بثمن بخس وكانوا فيه من الزاهدين" i.e. "And sold him they by a paltry price, counted silver coins!"¹⁰⁷⁸ And they were in him of the *zabadeen*, (low-estimators, deemed him insignificant)!" (S12: 20).

¹⁰⁷⁹ This "and" and the two following are *copulative particles* = "حروف عطف" according to many *Qur'an* commentators!

¹⁰⁸⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

¹⁰⁸¹ The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!" Also, in this *Ayah*, the word "الظالم" is to qualify the word "أهل" in "أهلها," which is *singular* or *plural*. So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The *Qur'an*, but to its people! And here since the "أهلها" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that every one of them was a *wronger* or the overwhelming majority of them were so!

¹⁰⁸² The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدن" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See *اللسان*!

¹⁰⁸³ The word "أولياء" could also mean, among them: *protector, friend*

¹⁰⁸⁴ That is you^z up/sustain/maintain all the rituals necessary!

you^z up/sustain the prescribed obligations of) the Prayer^w and aa'to (let-you^z fulfill) the Zakata^{w1085} (prescribed percentage of personal possessions)^w; then lamma (when/-whence) (had been) written on them the fighting suddenly a team of them yakhashawna (they^z reverently-fear) the mankind as Allah's khashya'te (reverent-fear) or a harder khash-ya'tan (= khashya'te); and said they^z: our Lord where-fore wrote You^g the fighting on us; lawla (why have not) delayed us You^g to a near ajal^{w1086} (term-limit); let-say [you^s]: the world's^w mat'ao (resource for transitory worldly delight) (is) little while the Hereafter^w (is) khayron (superior/worthier) for whom^p ettaqa (he had reverently guarded not to displease Allah); and not todh'lamoona¹⁰⁸⁷ (to be wronged you^z) a fa'tila (the entwined skin slough/thin thread in the slit of a date-stone).

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers mushayyada'ten^{w1088} (well loftily built and calcite-covered)^w; and en(if) betides them a hasanaton^w (good-deed)^w they^z say: this^w (is) from enda (by munificence of/by Rule of) Allah; and en betides them sayyeaton^w (misdeed)^w they^z say: this^w (is) from endeka (issuing from you^g); let-say [you^s]: all (are) from ende (by munificence of/by Rule of) Allah; then what (is) for these [the] people almost understand not a discourse.

79. What betided you^g of a hasanaten^w (good-deed)^w so (it^w is) from Allah; and what betided you^g of a sayyeaten^w (misdeed)^w then (it^w is) from your^t self^w; and We sent you^g for the mankind a messenger; and sufficed by Allah Sha'heedan (Witnesser/ Testifier).

80. Whoever [he] obeys the Messenger so qad (already and affirmatively) [he] obeyed Allah; and whoever [he] diverted then not We sent you^g over them a ha'fe-dhan¹⁰⁸⁹ (multitudinous keeper-up).

81. And say they: ^z obedience; then if baraz^{w1090} (they^z noticeably-went forth) from endeka (your^t vicinity/ quarters), bayyata¹⁰⁹¹ (nocturnally harbored an assault)¹⁰⁹² a ta'efa-ton^w (band/group/faction/party)^w of them other than which^x says [you^s]/it^w (the group)¹⁰⁹³; and Allah writes what youbayyetona (they^z nocturnally harboring of assault); so

أَيَّدِيكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا
فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ
كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْتَنَا
إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَّعَ الدُّنْيَا
قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا
تُظْلَمُونَ فَتِيلًا ﴿٧٨﴾

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ
وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ
تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ
عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ
مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ
لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٩﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ
وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ
نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا
وَكَفَى بِاللَّهِ شَهِيدًا ﴿٨٠﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِظًا ﴿٨١﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ
الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا
يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ

¹⁰⁸⁵ See the *Lexicon* attached to this *Translation* for what is exactly the *Zakah*, and what its implications are!

¹⁰⁸⁶ The word “الأجل” means term-limit, see *اللسان*!

¹⁰⁸⁷ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹⁰⁸⁸ The word “مُشِيدَةٌ” = “mushayyad” is an adjective describing *well, loftily built and covered by calcite*! See *اللسان*!

¹⁰⁸⁹ The word “حَفِظًا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

¹⁰⁹⁰ The word “بَرَزُوا” means they noticeably went forth, *not* just they went forth!

¹⁰⁹¹ The word “بَيَّتَ” = *harbored by night*, i.e. slept over it, implying *scheming* to alter it! See *الطبري*!

¹⁰⁹² Harbored means: entertained or nourished a specified thought or feeling!

¹⁰⁹³ The hidden pronoun in “تَقُولُ” carries dual meaning: (1) what you said to them, or (2) what they said to you! That is they changed what you told them or they changed what they told you! See *الذّر المصون*, د أحمد الحلبي

let-shun a'n(regarding) them [you ^s] and let-trust [you ^s] on Allah; and sufficed by Allah a Custodian.	عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤١﴾
82. Do then not they ^z ruminate The Qur'an ^x ; and had [it ^x] been from <i>ende</i> (springing of) other than Allah surely they ^z (would have) found in it ^x difference multitudinous.	أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٤٢﴾
83. And if came (to) them a matter ^x of [the] security or [the] fear ¹⁰⁹⁴ they ^z broadcasted by it ^x ; and had <i>raddo</i> ¹⁰⁹⁵ (forthwith-retuned they ^z it ^x) to the messenger and to the command-possessioners of them surely knew it ^x who ^r they ^z deduce it ^x of them; and <i>lawla</i> (had it not been for) Allah's munificence on you ^z and His mercy ^w surely you ^z (would have) <i>ettaba'atom</i> (closely-followed you ^c) the Satan save a few.	وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعِلِمُهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٤٣﴾
84. So let-mutually fight [you ^s] in Allah's path; not (to be) charged [you ^s] except your ^t self ^w ; and let-incite [you ^s] the believers <i>asa</i> (craving a deed beyond one's means/may) Allah to check <i>ba'asa</i> (warfare/might) (of) whom ^r they ^z disbelieved; and Allah (is) harder <i>Ba'asan</i> (= <i>ba'asa</i>) and harder <i>tankeelan</i> (punishing-determent).	فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسَى الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٤٤﴾
85. Whoever [he] intercedes a <i>hasanatan</i> ^w (good-deed) ^w intercession ^w for him is a lot ¹⁰⁹⁶ of it ^w ; and whoever [he] intercedes a <i>sayyeatan</i> ^w (misdeed) ^w intercession ^w for him is a <i>keflon</i> ¹⁰⁹⁷ (sufficient portion/similar) of it ^w ; and Allah [was] over everything <i>Muqetan</i> ¹⁰⁹⁸ (Omnipotent-/Sustainer of time and place for all things).	مَنْ يَشْفَعْ شَفِيعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفِيعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِتًا ﴿٤٥﴾
86. And if (had been) greeted you ^z by a greeting ^w then let-greet you ^z by excellenter than it ^w or <i>ruddo</i> ¹⁰⁹⁹ (let-you ^z forthwith-return it ^w); verily Allah [was] over everything <i>Haseeban</i> (meticulous Reckoner).	وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٤٦﴾
87. Allah; no an <i>elaha</i> (a deity) except Him; surely assuredly ¹¹⁰⁰ gathers you ^z [He] to The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x no suspicion (is) in it ^x ; and who ^a (is) <i>assdaqo</i> (more truthful) than Allah a discourse.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٤٧﴾
88. So what (is) for you ^b in the hypocrites <i>fe'a'tay'ne</i> ^w (two: bands/parties/groups) ^w ; and Allah relapsed/inverted them by what they ^z earned; do you ^z want to aright-guide whom ^p Allah misled; and whom ^p Allah	فَمَا لَكُمْ فِي الْمُنَافِقِينَ فُتُورٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٤٨﴾

¹⁰⁹⁴ Some Arabic linguists said that: "الخوف" = "القتل" See تاج العروس and اللسان

¹⁰⁹⁵ The word "رُدُّوهُ" is rooted in "رَدَّ" meaning forthwith-retuned; example the greeting must be "forthwith-retuned," as in this *Ayah*: "And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86)!

¹⁰⁹⁶ The Arabic word "نَصِيبٌ" = "nasseeb" has several meanings, among them: (1) a lot as in luck; (2) a portion or a share of something. Thus, "نَصِيبٌ" is different from "كِفْلٌ" as noted in footnote 1021 next.

¹⁰⁹⁷ The word "كِفْلٌ" = "keflon" has several meanings, among them; **sufficient**: (1) a portion, (2) like, equal, or similar (to an already established sum of a certain quantity or quality). Also see الرابع واللسان

¹⁰⁹⁸ The Arabic word "مُقْبِتًا" = "Muqetan" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

¹⁰⁹⁹ The word "رُدُّوها" is rooted in "رَدَّ", see footnote 1018 above regarding "رَدَّ"!

¹¹⁰⁰ The "ل" in "لِيَجْمَعَ" is a juratory "ل" = "القسم" amounting to "التأكيد", i.e. affirmation, expressed here by "assuredly"!

misleads so never you^g find for him a path.

89. Longed¹¹⁰¹ they^z if¹¹⁰² you^z (*were to*) disbelieve as they^z disbelieved so you^z be coequal; so let-not *tattakbetho*¹¹⁰³ (*you^z take and make*) of them *aw'leyaa*¹¹⁰⁴ (*guardians/allies*) until they^z emigrate in Allah's path; then *en(if)* they^z diverted then let-take them you^z and let-kill them you^z whence you^z found them; and let-not *tattakbetho*¹¹⁰⁵ (*you^z take and make*) of them *waleyyan*¹¹⁰⁶ (*guardian/ally*) and neither *nasseeran* (*iterative succorer*).

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهْجُرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

90. Except whom^r they^z join to a people between you^z and [between] them a *meethaqon*^{x1107} (*ratified-covenant*)^x or they^z came (*to*) you^b strained^w their chests^x to mutually fight you^b or mutually fight their people; and had Allah willed verily He (*would have*) empowered them over you^b; then surely they^z (*would have*) mutually fought you^b; so *en(if)* they^z withdrew/isolated (*from*) you^b so not fought¹¹⁰⁸ you^b they^z and they^z cast to you^b the *salama* (*submission/reconciliation/peace*) then not made Allah for you^b on them a path.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءَكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يُقْتَلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَرَلُوكُمْ فَلَمْ يُقْتَلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

91. Shall find you^z others they^z want to have security (*towards*) you^z and to have they^z security (*towards*) their people; everywhen¹¹⁰⁹ (*had been*) *ruddo* (*forthwith-returned* they^z) to the *fetna'te*^w (*warring/tumult/disbelief*)^w they^z (*had been*) relapsed/inverted in it^w; so *en(if)* not they^z withdrew/isolated (*from*) you^b and they^z cast/offered you^z not the *salama* (*submission-reconciliation/peace*) and they^z checked not their hands^{w1110} then let-take them you^z and let-kill them you^z whence you^z grabbed¹¹¹¹ them; and *ulaekum*¹¹¹² (*collective-those there/those*), We made for you^b over them an authority manifest.

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَىٰ الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَرِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

92. And not [was] for a believer to kill a believer except mistakenly¹¹¹³; and whoever kills [be] a believer mistakenly then freeing a neck^{w1114} *mua'mena'ten*^w (*he who*

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا

¹¹⁰¹ The word “وَدُّوا” translated as “longed they” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is *not* going to happen!

¹¹⁰² See the *Lexicon* attached to this Translation regarding “لَوْ”

¹¹⁰³ The word “تَتَّخِذُوا” from “اِتَّخَذُوا” which is “اِفْتَعَالُ” for “اِتَّخَذُوا” as stated in *لسان العرب*; therefore, “تَتَّخِذُوا” is *always* taking and *presuming* some thing about what was taken! Thus, it is *not* just the mere *taking*!

¹¹⁰⁴ The word “أَوْلِيَاءَ” could also mean in certain constructs: friends, protectors, allies!

¹¹⁰⁵ Ibid!

¹¹⁰⁶ The word “وَلِيًّا” could mean: friend, protector, or guardian/ally!

¹¹⁰⁷ The word “مِيثَاقٌ”=“assured covenant” and “عَهْدٌ”=covenant. See the *Lexicon* attached to this Translation!

¹¹⁰⁸ See the *Lexicon* attached to this Translation regarding the effect of the particle “لَمْ” which *changes* the *present* tense to a *past* tense!

¹¹⁰⁹ The particle “مَا” has many meanings, among them “time,” *كل ما أمطرت برد الجو*.

¹¹¹⁰ The particle “لَمْ” applies to: *isolated, offered, and checked* respectively! See *إعراب القرآن، لمحمود صافي*!

¹¹¹¹ The word “ثَقِفْتُمُوهُمْ” rooted in “ثَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “أَدْرَكَهُ بَبَصَرُهُ لِحَدَّةٍ فِي النَّظَرِ” respectively! See *اللسان* and *البصائر*! I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting”!

¹¹¹² The word “ulaekum”=“أُولَٰئِكُمْ” is a *noun of indication* for the *plural masculine or feminine* meaning *all those there*!

¹¹¹³ That is to say: *circumstantially or accidentally*.

¹¹¹⁴ The expression “freeing a neck” is an Arabic tongue expression meaning: *freeing a slave*; in this case a *believer slave* to be freed. The word “neck” is a *feminine gender*, hence “neck” and so its referent “*mu'amenah*” is *not* a

attained age of doing the prescribed: Prayer and fasting)^w and a *de'yaton*^w (compensatory-blood-money)^w handed-over^w to his family^w except if that *yassaddago* (recipients remit as charity); then *en*(if) [was] [he] of a people foe¹¹¹⁵ for you^b while he is a believer then freeing a neck^w *mu'amena'ten*¹¹¹⁶; and so *en*[was] [he] of a people between you^b and [between] them a *meethagon*^{x1117} (ratified-covenant)^x then *de'yabton* handed over^w to his family^w (victim's) and freeing a neck^w *mu'amena'ten*; then whoever[he] found not (*thenwherewithal*) then fasting two consecutive months a relentment^w from Allah and Allah[was] Omniscient *Hakeeman*¹¹¹⁸ (*infinite bekma*)¹¹¹⁹ Possessor).

خَطَا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلِمَةً إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلِمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٢٢﴾

93. And whoever [he] kills a believer intentionally then his requital (is) Hell^w immortal [he] (is) in it^w; and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٢٣﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَعَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمُرَّ بِلَكُمْ اللَّهُ فَتَعَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٤﴾

94. O you, who^r they^z believed if peregrinated you^c in Allah's path then let-verify you^z and let-notsay you^z for whom^p [he] cast/offered [to] you^b the peace: not you^g (are) a believer *tabtagbona*¹¹²⁰ (earnestly-quest you^z) the life^w (of) the world's^w transients; hence¹¹²¹ *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (that-afar-it/that) you^c were of before; then *manna*¹¹²² ([He] had graced His boon^w) Allah on you^b; so let-verify you^z; verily Allah [was] by what you^z work (is) Proficient.

95. Not level/even the sitters of the believers other than the *dhara're* (plight/affliction) possessors and the *Mojahedoona* (the earnest fighters) in Allah's path by their possessions and their selves^w preferred Allah the *Mojahedeena* by their possessions and their selves^w over the sitters a rank^w; and each Allah promised the Paradise^w; and Allah preferred the *Mojahedeena* over the sitters a great remuneration.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿١٢٥﴾

96. Ranks^w from Him and a forgiveness^w and a mercy;^w and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman*

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ

“she-believer” per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars!

¹¹¹⁵ The word “عدو” in Arabic is used for: (1) singular and (2) plural and (3) “multitudinous foe,” see الهادي واللسان!

¹¹¹⁶ Regarding the word “mu’amena” see to the explanation of footnote 1037 above!

¹¹¹⁷ The word “ميثاق”=“assured covenant” and “عهد”=covenant. See the Lexicon attached to this Translation!

¹¹¹⁸ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

¹¹¹⁹ See the Lexicon attached to this Translation for “bekmal”

¹¹²⁰ The word “ابتغى”=“طلب حثيثا” meaning: earnestly quested!

¹¹²¹ The “ف” in “فعنده” is “تعليلية” i.e. indicative of “cause or reason!” See إعراب القرآن، لمحمود صافي!

¹¹²² The word “من” in “يؤمن” means “إنعمة ينعمها” That a “boon He graces it!”

(iterative mercy Giver).

97. Verily whom^r *tawaffahum*¹¹²³ (receive them while dying) the angels¹¹²⁴ (while they are) *dha'leme*¹¹²⁵ (he-they injustice-doers) (to) their selves^w said they^z: in what were you^z; said they^z: we were *mustadh'afeena*¹¹²⁶ (deemed weaklings) in the land;^w said they^z (the angels): has (it^w) not been Allah's Earth^w vast so you^z emigrate in it^w; so those, their abode/lodging (is) Hell^w and fouled-she^y a destiny.

98. Except the *mustadh'afeena*¹¹²⁷ (deemed weaklings) of the men and [the] women and the children, (that) they^z cannot (do) a scheme and nor *yahtadoona* (they who find and accept the aright-guidance) a path.

99. So those *asa*¹¹²⁸ (craving a deed beyond one's means/may) Allah that [He] pardons a'n¹¹²⁹ (regarding) them; and Allah[was] *Affonwan* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

100. And whoever [he] emigrates in Allah's path [he] finds in the land^w/Earth^w *moraghaman*¹¹³⁰ (route/-escape) many and an expanse^w and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (already and affirmatively) fell his remuneration on Allah; and Allah[was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

101. And if peregrinated you^c in the Earth^w then not on you^b a *jonahon*¹¹³¹ (sin) that you^z shorten [of] the Prayer^w *en* (if) you^c feared/knew¹¹³² that (might) essay you^b who^r they^z disbelieved; verily the disbelievers they^z [were] for you^b a foe¹¹³³ manifest.

102. And if¹¹³⁴ you^g [was]/were in them then upped¹¹³⁵ you^g for them the Prayer^w then let up a *ta'efa'ton*^w (band/-group/part) of them with you^g and let take they^z their weapons; then if they^z kowtowed then let be they^z from yourⁿ beyond/back; and let come another *ta'efa'ton*^w not prayed they^z then let-pray

اللَّهُ غَفُورًا رَحِيمًا ﴿٩٧﴾

إِنَّ الَّذِينَ تَوَفَّيَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيهِمْ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُجَارُوا فِيهَا فَأُولَئِكَ مَا لَهُمْ فِي جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٩﴾

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿١٠٠﴾

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجًا كَثِيرًا وَسِعَةً وَمَنْ يُخْرِجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠١﴾

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠٢﴾

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا

¹¹²³ This is yet another of the Arabic tongue expression: "تتوفاهم الملائكة" "receive or have received their souls the angels," a sort of euphemism for those people who are dying but not yet dead!

¹¹²⁴ Here again "the angels," in the plural, may mean, and Allah knows best, the angel of death.

¹¹²⁵ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

¹¹²⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹¹²⁷ Ibid!

¹¹²⁸ The word "asa" has many implicative meanings, see the Lexicon attached to this Translation!

¹¹²⁹ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن!"

¹¹³⁰ The word *moraghaman* = "مراغما" means a route, an escape, a course, or a way; thus, who intends to emigrate for the cause of Allah will find a "route" or an "escape," or a "way" and also will find some "expanse" once away from his/her current situation where he/she cannot practice his/her religion freely!

¹¹³¹ See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself! So, no "جناح" = no sin!

¹¹³² Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹¹³³ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان!

¹¹³⁴ The particle "إذا" is a future adverbial conditional article hence it is "if" not "when!" also, [was] versus were!

¹¹³⁵ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف"

they^z with you^g and let-take they^z their precaution and their weapons; longed¹¹³⁶ who^r they^z disbelieved if¹¹³⁷ you^z neglect a'n (regarding) yourⁿ weapons and *amate'atey*¹¹³⁸ (baggages/ furnishings/ chattel/ things of utility for) you^b so they^z tilt on you^b one^w tilt^w; and no *jonaha* (sin) (is) on you^b en (if) [was] by you^b an annoyance of rain or you^c were ill to lay aside yourⁿ weapons; and let-take you^z yourⁿ precaution; verily Allah prepared for the disbelievers a humiliating torment.

فَلْيَصَلُوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحْتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مِيلَةً
وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ
مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ
لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٣٦﴾

103. Then if finished you^z the Prayer^w then let-remember you^z Allah (manneristically)¹¹³⁹ standing, sitting and over yourⁿ sides; and if tranquilized¹¹⁴⁰ you^z then *aqemo*¹¹⁴¹ (let-you^z up/ sustain the prescribed obligations of) the Prayer^w, verily the Prayer^w was-she^y on the believers a writ appointed.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا
اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ
فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ
كِتَابًا مَوْقُوتًا ﴿١٣٧﴾

104. And let not *taheyno*¹¹⁴² (you^z weaken/ love the world and have a dislike for death in the cause of Allah) in *ebtegha'e* (earnest-quest) the people; en (if) be^x you^z pain so surely they^z pain like what you^z pain; and *tarjona* (you^z fear/ hope) from Allah what not *tarjona* (they^z hope/ fear); and Allah [was] Omniscient *Hakeeman*¹¹⁴³ (infinite *hekma*¹¹⁴⁴ Possessor).

وَلَا تَهْنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ
تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ
كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ
اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٣٨﴾

105. Verily We descended to you^g The Book by the right to rule [you^s] among the mankind by what Allah (*bad*) shown you^g; and let-not be [you^s] for the

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

¹¹³⁶ The word “ودّ” translated as “longed” means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

¹¹³⁷ See the *Lexicon* attached to this Translation regarding “لو”

¹¹³⁸ The word “أمتعة” = “amate'a” means: *baggages, furnishings, chattel, things for utility*! See the *Lexicon* attached to this Translation for elaboration!

¹¹³⁹ *Manneristically* is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English!

¹¹⁴⁰ The Arabic word “أطمأننتم” i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the *faith*, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “أمنتم” felt “secured” with respect to *potential* physical danger.

¹¹⁴¹ The word “أقام” in “أقيموا” is covered in the *Lexicon* attached to this Translation with an *elaborate* discussion on this important word! Also see footnote 81 of (S2:3) regarding “يقيمون”!

¹¹⁴² The word “تهنوا” is rooted in “وهن أي ضعف، أو صار به وهناً”

و الوهن هو الضعف وعدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله! و وهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي. Therefore, the word “تهنوا” linguistically has several meanings, relevant to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause!” In English there is no way to express the word “تهنوا” in one word per se! Hence, “تهنوا” is best rendered, in my opinion as indicated above.

¹¹⁴³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

¹¹⁴⁴ See the *Lexicon* attached to this Translation for “bekma”

betrayers <i>kha'sseeman</i> (iterative pleader).	وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٦﴾ وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٧﴾
106. And <i>estaghfer</i> ¹¹⁴⁵ (let- <i>seek forgiveness</i> [you ^s]!) (from) Allah; verily Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Raheeman</i> (iterative mercy Giver).	وَلَا تَجْدِلْ عَنْ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٠٨﴾
107. And let-not dispute [you ^s] a'n ¹¹⁴⁶ (regarding) whom ^t <i>yakh-tanona</i> ¹¹⁴⁷ (they [~] commit perfidy) (to) their selves; verily Allah loves not whom ^p [he] [was] <i>khanwanan</i> (recurrent cheater) <i>atheeman</i> (iteratively sinner).	يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يَبْتَئُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ خَبِيرًا ﴿١٠٩﴾
108. <i>Yastakhfona</i> ¹¹⁴⁸ (affirmably conceal they [~]) from the man-kind and not <i>yastakhfona</i> from Allah while He (is) with them <i>edh</i> (while) ¹¹⁴⁹ <i>youbayyetona</i> ¹¹⁵⁰ (nocturnally harbor ¹¹⁵¹ assault they [~]) what not [He] delights of the say; and Allah [was] by what they ^z work Surrounders.	هَاتَيْنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجْدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١١٠﴾
109. Ha you ^f these disputed you ^c a'n (regarding) them in the life ^w (of) the world ^w so who ^a (shall) dispute Allah a'n them The <i>Qeyamatey's</i> ^w (Judgment's) Day; or who ^a (shall) be over them a custodian.	وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١١﴾
110. And whoever [he] works an ill or [he] wrongs ¹¹⁵² (to) himself afterwards <i>yastaghfer</i> ¹¹⁵³ ([he] seeks forgiveness) (from) Allah [he] finds Allah <i>Ghafooran</i> (iterative Forgiver) <i>Raheeman</i> (iterative mercy Giver).	وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١٢﴾
111. And whoever [he] earns a sin ^x so verily only [he] earns it ^x on himself ^w ; and Allah [was] Omniscient <i>Hakeeman</i> ¹¹⁵⁴ (infinite <i>bekmah</i> ¹¹⁵⁵ Possessor).	وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَزِمْ بِهَا بَرِيئًا فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٣﴾
112. And whoever [he] earns an offense ^w /inequity ^w ¹¹⁵⁶ or a sin ^x afterwards [he] throws it ^x by an innocent ^{x1157} verily <i>qad</i> (already and affirmatively) [he] encumbered a calumny and a sin manifest.	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
113. And <i>lawla</i> (had it not been for) Allah's munificence ^x on	

¹¹⁴⁵ The word *istaghfer* = “استغفر” = “اطلب الغفران” = “let-*seek forgiveness* [you^s]!” In English there is *no seemly way* to say: “استغفر” *per se*! So I settled for saying: “[let-*seek forgiveness* [you^s]!”

¹¹⁴⁶ See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter “عن”

¹¹⁴⁷ The phrase “they[~] commit selves” perfidy” for the Arabic word “يختانون” is meant to show that “يختانون” is different than “يخونون” as “يخونون” is simple “cheating;” but “يختانون” is much *stronger*, as it means *cheating on some thing one is entrusted to guard*!

¹¹⁴⁸ The Arabic word “يستخفون” is translated as “they affirmably conceal.” What is to be noted here is “يستخفون” is equivalent to “يخفون” but “يخفون” is although *linguistically* acceptable is *not* a *lofty* or an *elegant* term as “يستخفون” refer to *تاج العروس*. Also, see the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

¹¹⁴⁹ The particle “إذ” has *several meanings*, among them: *when, while*! See *إبن هشام*

¹¹⁵⁰ The word “بَيْتٌ” = *harbored by night*, i.e. slept over it, implying *scheming to alter it*! See *الطبري*!

¹¹⁵¹ Harbored means: entertained or nourished a specified thought or feeling!

¹¹⁵² The say: “يَظْلِمُ نَفْسَهُ” = “he does *injustice to himself*” = *he wrongs to himself*! The best I could find to say is: he wrongs *to himself*, but “to” is not part of the main text! So I enclosed it in a parenthesis!

¹¹⁵³ See footnote 1080 above regarding *يستغفر*!

¹¹⁵⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

¹¹⁵⁵ See the *Lexicon* attached to this *Translation* for “*bekmah*”

¹¹⁵⁶ There is “خَطْءٌ” and “خَطِيئَةٌ” both are “offenses” committed *intentionally* and therefore are *sins*! But “خَطْءٌ” is *masculine and singular* and “خَطِيئَةٌ” is *feminine and singular*!

¹¹⁵⁷ That is “he who is *free* of what he is *accused of or being associated to him*!”

113

<p>119. And surely [I] assuredly (<i>shall</i>) mislead them; and surely [I] assuredly <i>umanneyohum</i>¹¹⁶³ (<i>shall arouse their unattainable desires of them</i>) and surely [I] (<i>shall</i>) assuredly command them so surely (<i>shall</i>) assuredly slit they^z the ears of the <i>an'aa'me</i>^{w1164} (<i>cattle/ sheep/ goats/ and camels</i>)^w; and surely [I] (<i>shall</i>) assuredly command them so surely they^z (<i>shall</i>) assuredly change Allah's creation; and whoever <i>yatta-kebetee</i>¹¹⁶⁵ (<i>he takes and makes</i>) the Satan <i>wa'leyan</i>¹¹⁶⁶ (<i>guardian/ ally</i>) of without/lesser-than Allah so <i>qad</i> (<i>already and affirmatively</i>) lost [he] a manifest <i>kebusra'nan</i>¹¹⁶⁷ (<i>perdition/ waste/ misguidance</i>).</p>	<p>وَلَا ضَلٰلَتَهُمْ وَلَا مَنِيْنَهُمْ وَلَا مَرْنَهُمْ فَلْيَتَكُنْ ءَاذَانُ الْاَنْعَامِ وَلَا مَرْنَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللّٰهِ وَمَنْ يَتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرٰنًا مُّبِيْنًا ﴿١١٩﴾</p>
<p>120. Promises them [he] and <i>youmanneyhum</i> (<i>he assuredly arouses the unattainable desires of them</i>); and not promises them the Satan except beguilement.</p>	<p>يَعِدُّهُمْ وَيُمْنِيْنَهُمْ وَمَا يَعِدُّهُمْ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿١٢٠﴾</p>
<p>121. Those their abode/lodging (<i>is</i>) Hell^w and they^z find not a'n(off/ regarding) it^w a <i>ma'beessa</i> (<i>an escaping-place</i>).</p>	<p>اُولٰٓئِكَ مَاوٰنُهُمْ جَهَنَّمُ وَلَا يَجِدُوْنَ عَنْهَا مَخِيْصًا ﴿١٢١﴾</p>
<p>122. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (<i>into</i>) paradise^w-/gardens^w run^w from under it^w the rivers immortals they^z (<i>are</i>) in it^w forever; Allah's promise (<i>is</i>) (<i>absolute</i>)-right¹¹⁶⁸; and who^a (<i>is</i>) <i>assdaqo</i> (<i>more faithful/ truer</i>) than Allah's <i>qeelan</i>¹¹⁶⁹ (<i>responsive/ assertive say</i>).</p>	<p>وَالَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا وَعَدَ اللّٰهُ حَقًّا وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿١٢٢﴾</p>
<p>123. Neither by yourⁿ longings and nor the book's folks longings; whoever [he] works ill^x (<i>is</i>) requited [he] by it^x; and [he] finds not for him of lesser than Allah a <i>wa'leyan</i> (<i>guardian/ ally</i>) and nor a <i>na'seeran</i> (<i>multitudinous-succorer</i>).</p>	<p>لَيْسَ بِاَمَانِيْكُمْ وَلَا اَمَانِيْ اَهْلِ الْكِتٰبِ مَنْ يَعْمَلْ سُوْءًا يَّجْزِ بِهٖ وَلَا يَجِدْ لَهُ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَلَا نَصِيْرًا ﴿١٢٣﴾</p>
<p>124. And whoever [he] works the righteous-works^w of a male or a female while he (<i>is</i>) a believer so those they^z enter the Paradise^w and not <i>yodh'lamoona</i>¹¹⁷⁰ (<i>to be wronged they</i>) a <i>na'qeera</i>¹¹⁷¹ (<i>tiny dot on the head cap of the date-stone</i>).</p>	<p>وَمَنْ يَعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا ﴿١٢٤﴾</p>
<p>125. And who^a (<i>is</i>) excellenter religiously than whom^p [he] consigned his face¹¹⁷² for Allah while he (<i>is</i>) a</p>	<p>وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ</p>

¹¹⁶³ The word "التمني" for a thing means *desiring* that thing *for which there is no hope of it happening!*

¹¹⁶⁴ The word "the an'am" = "الانعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels!

¹¹⁶⁵ The word "اتخذ" from "الاحتياز" which is "افتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

¹¹⁶⁶ The word "ولي" could also mean: a friend, or a protector!

¹¹⁶⁷ The word "الخسران," linguistically in The Qur'an has various senses, such as "waste" or as in here it means *misguidance/perdition*! See the Lexicon attached to this Translation for details! Also see البصائر!

¹¹⁶⁸ The Arabic text says: "حقا," not "حق," i.e. the word "حقا" = absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See اعراب القرآن، لمحمود صافي

¹¹⁶⁹ The word "قيل" is the *pronounced say* and also it is the *assertive response* to a pronounced say! In this case, it means and Allah knows best, Allah's say is *emphatically* and *assuredly* truer than any other!

¹¹⁷⁰ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah!

¹¹⁷¹ The word "nageera" = "نقيرا" means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

¹¹⁷² The Qur'anic diction "consided his face" is an Arabic tongue expression meaning *determinedly moved towards* (in this case) Allah and he *submissively* gave up himself for Allah's care and His cause's endeavor; "his face" means "his entity!"

benefactor and *ettaba'a* ([he] closely-followed) *Ebraheema's* (*Abraham*)'s sect^w/faith^w *haneefan*¹¹⁷³ (soundly inclined *be*); and *ittakbath*¹¹⁷⁴ (took and made) Allah *Ebraheem kbaleylan*¹¹⁷⁵ (ultimate-faithful friend).

126. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w; and Allah [was] by everything Surrounders.

127. And *yestaftonaka* (they^z seek situationally apt and wise opinion of you^g) in the women; let-say [you^s]: Allah *youteykum* ([He] issues situationally apt and wise opinion to you^b) in them^y and what (is being) recited on you^b in The Book in the women-orphan whom^v not *toa'tonahunna* (you^z accord/give them^y) what (was) written (decreed) for them^y and you^z wish to marry them^y and the *mustadh'afeena*¹¹⁷⁶ (deemed weaklings) of the children and to up/sustain you^z for the orphans by the *qestte*¹¹⁷⁷ (removal of injustice and rendering absolute-justice) and what you^z do of a *kbayren*^x (lawful: goodness/worthiness/provision/worship) so verily Allah [was] by it^x Omniscient.

128. And *en* (if) a woman [feared/knew]-she^{y1178} of her *ba'a'le* (husband/ lord/ owner) a *nosbozan* (disdainfully upraise in recalcitrance) or a shunning then no *jonaba*¹¹⁷⁹ (sin) (is) on them both to both reconcile between them both arrant reconciliation^{x1180} and the reconciliation^x (is) *kbayron* (superior/ worthier); and *ubdherat* (had been presented she^y predeterminedly vis-à-vis time and place) the selves^w (of) the *shubba*¹¹⁸¹ (stinters towards doing what is dutiful); and if *tahsena* (do the most desirable and delighting deed) you^z and *tattaqa* (you^z reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.

129. And never can you^z to *ta'adelo* (you^z equalize/ be-

وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا ﴿١٢٦﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٧﴾
وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلٰى
عَلَيْكُمْ فِي الْكِتٰبِ فِي يَتِمٰى
النِّسَاءِ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كُتِبَ
لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ
وَالْمُسْتَضْعِفِيْنَ مِنْ اَوْلَادِنَا
وَاَنْ تَقُوْمُوْا لِلْيَتَمٰى بِالْقِسْطِ
وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللَّهَ كَانَ
بِءِمْ عَلِيْمًا ﴿١٢٨﴾

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا
أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ
خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ
وَإِنْ تَحْسَبُوْا أَنْ تَتَّقُوا فَإِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾
وَلَنْ تَسْتَطِيعُوْا أَنْ تَعْدِلُوْا بَيْنَ

¹¹⁷³ The word “حنيفاً” = “ميلاً” is an adverbial construct, hence “leanly!” See لمحمود صافي The “leaning” is to the sound religion or faith of Ibraheem’s (Abraham’s); as he leaned away from his people’s faith which was based on multiple idols’ worships!

¹¹⁷⁴ The word “إِتَّخَذَ” from “إِتَّخَذَ”, see footnote 1087 above!

¹¹⁷⁵ The word “خَلَّةٌ” is “ultimate-faithful-friendship,” i.e. friendship without any “خلل”= defect! English as well as Arabic-English dictionaries almost all do not have an entry for “خَلَّةٌ.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect! Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خَلَّةٌ” as stated in The Qur’an. That is why I chose to express “خَلَّةٌ” as “ultimate-faithful-friendship!”

¹¹⁷⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹¹⁷⁷ See the Lexicon attached to this Translation for the distinction between “القسط”=“العدل” and the justice=“العدل.”

¹¹⁷⁸ Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹¹⁷⁹ See the Lexicon attached to this Translation for the meaning of the word “جُنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جُنَاحٌ”= no sin!

¹¹⁸⁰ The word “مُفْعَلٌ مَطْلُقٌ” is “مُفْعَلٌ مَطْلُقٌ” Thus, it must be qualified to so indicate that, so arrant is affixed!

¹¹⁸¹ The word “shubba”=“الشُّحُّ” versus “البخل” the two words are too different! “الشُّحُّ” means deficiency in obliging towards what is expected or presumed duty or responsibility, where as “البخل” is greed in giving wealth! So, “asshubba” is (stinting towards doing what is dutiful)! In a discussion of attempted reconciliation between the disputants: husband and wife, each appears to be insisting on their individual rights, normally, she for his desertion and he for her recalcitrance. So both have their “shubba entities” manifested! However, the best path is as shown by the rest of this great Ayah, exemplified by the kindness and *ettaqwa* (love and fear of Allah). In other words, if each will try to overcome their individual “covetous enmity” and try to be kind to the other and have *taqwa*, of Allah, of course Allah is “All Proficient” of that, and He will reward each plentifully, as reconciliation is good, as so clearly stated in this great and instructive Ayah.

<p><i>just</i>) among the women albeit hankered you^c; so let-not incline you^z all the inclination¹¹⁸²; so you^z leave her as the overhang^w/suspense^{w1183}; and <i>en(if)</i> you^z reconcile and <i>tattaqa</i> (you^z reverentially guard not to displease Allah) then verily Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Raheeman</i> (iterative mercy Giver).</p>	<p>النِّسَاءَ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَيُكَلِّمَهُمُ التَّكَلُّفَ وَأَنْ تَصْلَحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾</p>
<p>130 And <i>en(if)</i> both separate enriches¹¹⁸⁴ Allah each of His plenitude and [was] Allah <i>Wa'sean</i>¹¹⁸⁵ (Furnisher of provision and mercy), <i>Hakeeman</i>¹¹⁸⁶ (infinite <i>hekma</i>¹¹⁸⁷ Possessor).</p>	<p>وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾</p>
<p>131. And for Allah what (<i>are</i>) in the Heavens^w and what (<i>are</i>) in the Earth^w and <i>laqad</i> (verily, already and affirmatively) enjoined We whom^t <i>oto</i> (<i>the^z had been accorded/given</i>) the book of before you^b and <i>eyyakum</i>¹¹⁸⁸ (indeed including you^b) that <i>ettaqa</i> (let reverentially guard you^z not to displease Allah); and <i>en(if)</i> you^z disbelieve so verily for Allah what (<i>are</i>) in the Heavens^w and what (<i>are</i>) in the Earth^w; and [was] Allah Rich <i>Ha'meedan</i>¹¹⁸⁹ (multitudinous praised, multitudinous praiser).</p>	<p>وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾</p>
<p>132. And for Allah what (<i>are</i>) in the Heavens^w and what (<i>are</i>) in the Earth^w and sufficed by Allah Custodian.</p>	<p>وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾</p>
<p>133. <i>En(if)</i> [He] wills [He] annuls/undoes you^b O, you the mankind; and <i>ya'atey</i> ([He] comes forth) by others; and [was] Allah over <i>tha'leka</i> (that-afar-it/that) Omnipotent.¹¹⁹⁰</p>	<p>إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾</p>
<p>134. Whoever [<i>he</i>] [was] [wanting] the world's^w reward^x so <i>enda</i> (by munificence of/ y Rule of) Allah (<i>is</i>) the world's^w reward and the Hereafter's^w; and [was] Allah <i>Sameean</i> (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer) <i>Basseeran</i> (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).</p>	<p>مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾</p>

¹¹⁸² The Qur'anic diction "not all the inclination" is an Arabic tongue say, meaning: beyond bounds!

¹¹⁸³ The Qur'anic diction "overhang^w/suspense^w" is an Arabic tongue saying meaning: in an undecided status!

¹¹⁸⁴ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

¹¹⁸⁵ The word "*wa'sean*" is singular, masculine, subjective noun with multiple meanings: (1) Surrounding of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'ean*" also with a capital "W," to make "*The Was'ean*" then it becomes one of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything!

¹¹⁸⁶ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيمة"

¹¹⁸⁷ See the *Lexicon* attached to this Translation for "*hekma*"

¹¹⁸⁸ The word "إِيَّاي", "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun!

¹¹⁸⁹ The word "حميد" linguistically means: "He is much praised" or "He praises muchly," thus He is automatically a praiser = "إحامد"

¹¹⁹⁰ See the *Lexicon* attached to this Translation for the distinctive difference for: "this," "that," and "far-that!"

135. O you, who ^r they ^z believed let-be you ^z *qanwa-meena*¹¹⁹¹ (iterative protectors/sustainers you ^z) by the *qesste*¹¹⁹² (removal of injustice and rendering absolute-justice) witnesses/testifiers for Allah and albeit over yourⁿ selves^w or both the begetters (parents) or the nearest-kin; *en(if)* be [be] a rich or an indigent¹¹⁹³ then Allah (is) worthier by them both¹¹⁹⁴; so let-not *tatta'be'o* (closely-follow youⁿ) the *hawa* (tendentious liking) that you^z swerve and *en* you^z twist¹¹⁹⁵ or you^z shun so verily Allah [was] by what you^z work Proficient.

يَتَأْتِيَا الَّذِينَ ءَامَنُوا كُوتُوا قَوَّامِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى
بِهِمَا فَلَا تَتَّبِعُوا أَهْوَىٰ أَنْ تَعْدِلُوا
وَإِنْ تَلَوْنَا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O you, who^r they^z believed let-believe¹¹⁹⁶ you^z by Allah and His messenger and The Book^x which^x *naẓẓala* (repetitively descended) [He] on His messenger; and the book^x which^x [He] descended of before; and whoever [be] disbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (already and affirmatively) [be] strayed afar stray.

يَتَأْتِيَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ
وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى
رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ
قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
فَقَدْ ضَلَّ ضَلِيلًا بَعِيدًا ﴿١٣٦﴾

137. Verily who^r they^z believed afterwards they^z disbelieved afterwards they^z believed afterwards they^z disbelieved afterwards *izdado*¹¹⁹⁷ (they^z further augmented) a disbelief not was Allah to forgive for them and nor [to] aright-guide them a path.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ
ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا
لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

138. *Bashsher*¹¹⁹⁸ (let-tellyou^s pleasant tidings) the hypocrites indeed surely for them (is) a painful torment.

يُنْشَرُ الْمُنَافِقِينَ أَنَّ لَهُمْ عَذَابًا
أَلِيمًا ﴿١٣٨﴾

139. Who^r *yattakbetho*¹¹⁹⁹ (they^z take and presume) the disbelievers *awa'leyaa*¹²⁰⁰ (guardians/allies) of without-/lesser than the believers do *yabtaghona*¹²⁰¹ (they^z

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ

¹¹⁹¹ The word "قَوَّامِينَ" is plural for "قَوَّامٌ", meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or visa versa!

¹¹⁹² See the *Lexicon* attached to this Translation for the distinction between: "القِسْطُ" and "الْعَدْلُ".

¹¹⁹³ The word "فَقِيرٌ" versus the "مُسْكِينٌ" see the *Lexicon* attached to this Translation for the distinction!

¹¹⁹⁴ In other words the "شَهَادَةُ" the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for* rich or poor, Allah *a fortiori* will take care of *both* if and when the "شَهَادَةُ" is rendered *truthfully*. That is *truth serves every one's best interest*.

¹¹⁹⁵ That is you *twist your tongue* in an effort to *muzzle* your testimony, "شَهَادَةُ" in *favor* or *against*!

¹¹⁹⁶ This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed books, and His messengers, and His angels, and the Day of The Judgment. In other words, this would apply to the people of the book as well as the Muslims.

¹¹⁹⁷ The word "أَزْدَادٌ" implies greater *intensity*, and اللّٰتاج says it is "الْبَلْغُ". So *further* is prefixed for this purpose!

¹¹⁹⁸ The word *bashsher* = "يُنْشَرُ" has no English equivalent *per say*! So, we resort to transliteration and parenthetical explanation! It is a *command* verb where a *speaker* is *commanding* another to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times "grievous" tiding could be the case! Clearly *demeritorious* people do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismality* is very fitting for them!

¹¹⁹⁹ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفتعال" for "الِاتِّخَاذُ", as stated in *لسان العرب* therefore, "يَتَّخِذُ" is *always* taking and *presuming* *some thing* about what was taken! Thus, it is *not* just the mere *taking*!

¹²⁰⁰ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*!

¹²⁰¹ The word "يَبْتَغُونَ" is based on the word "اِبْتَغَى" = "طَلَبَ حَثِيثًا" meaning: *earnestly quested*!

earnestly-quest) enda (by rule of/ or characteristic of) them the prestige¹²⁰²; so truly the prestige (is) for Allah together.

مِنْ دُونَ الْمُؤْمِنِينَ أَلْبَسْتَهُمْ عِنْدَهُمْ

الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٤٠﴾

140. And qad (already and affirmatively) nazzala (repetitively descended) [He] on you^b in The Book that if you^c heard Allah's Aya'te^w (statements) (being) disbelieved by it^w and youstab'za'a (being affirmably jested) by it^w then let-not sit you^z with them until they^z wade¹²⁰³ in a discourse^x other than it^x; verily you^b (are) then like them; verily Allah (is) the hypocrites' Gatherer and the disbelievers' (too) in Hell^w together.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤١﴾

141. Who^r await they^z by you^b so en(if) [was] for you^b an opening^{x1204} (overwhelming victory) from Allah said they^z: have we not been with you^z; and en [was] for the disbelievers a lot¹²⁰⁵ they^z said: had not we overwhelmed¹²⁰⁶ over you^z and we prevented you^z from the believers; so Allah rules among you^b The Qeyamatey's^w (Judgment's) Day and never Allah makes for the disbelievers over the believers a path.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْذَوْكُمْ عَلَيْنَكُمْ وَنُمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤٢﴾

142. Verily the hypocrites mutually beguile Allah, while He(is): beguiling¹²⁰⁷/beguiler (of) them, and if they^z upped¹²⁰⁸ to the Prayer^w they^z upped indolently, pretending (to) the mankind and they^z remember Allah not save a little/a few.¹²⁰⁹

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٣﴾

143. (Being made) vacillators¹²¹⁰ (they are) between tha'leka (that-afar-it/that) not to these and not to these; and whomever Allah misleads verily never [you^s] find for him a path.

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٤﴾

144. O you who^r they^z believed let-not tattakbetho¹²¹¹ (take and make you^z) the disbelievers am'leyaa¹²¹² (guardians/allies) of without/lesser than the believers; do you^z want to make for Allah on you^b an authority manifest.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٥﴾

¹²⁰² The word "العزة" = "prestige" = lordliness in the sense of: possessing power and authority over others!

¹²⁰³ The Arabic tongue expression: "خاض في الحديث" = "waded in the topic," means plunged into discussing the topic without knowledge or plunged in it recklessly! So, those who rejected and derided Allah's Aya'te were wading in the topic!

¹²⁰⁴ The word "فتح" means "overwhelming victory, victory, besting and rule" see الراغب!

¹²⁰⁵ Here a lot ("chance- success") means it was the turn for the disbelievers to be victorious, as wars are, according to Arabic proverb: "الحرب سجال," i.e. the war is alternating, successes and failures! In the case of the disbelievers' "victory" The Qur'an refers to it as "نصيب" or chance-success! Therefore the spoils of success should be shared!

¹²⁰⁶ The word "استحذو" means gained complete prevalence or overwhelmed! So, the hypocrites are addressing the disbelievers reminding them that they had prevailed over them earlier. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

¹²⁰⁷ "He (is) beguiling them /beguiler" = He is doing with them what the overcomeer does in such contest, as He has foreknowledge and they do not have! In this respect see very relevant and informative footnote 75 for (S2:9).

¹²⁰⁸ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف"

¹²⁰⁹ That is only a few of them or their remembrance is so small and little not worthy of much!

¹²¹⁰ The word "muthabthabeen" is objective, masculine, plural noun with no English equivalent per se! It means those that were unable to determine for themselves, they are made to vacillate and swing from one side to the other!

¹²¹¹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹²¹² The word "أولياء" could also mean, among them: protector, friend!

145. Verily the hypocrites (are) in the lowest level of The Fire ^w and never [you ^s] find for them <i>nasseeran</i> (iterative succorer).	إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿٤٥﴾
146. Except whom ^r they ^z repented and they ^z mended and they ^z safeguarded by Allah and <i>akhlasso</i> ¹²¹³ (they: were true/ genuine/ sincere) (towards) their religion for Allah so those (are) with the believers and will <i>yona'tey</i> (accord/ allot) Allah the believers a great remuneration.	إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٤٦﴾
147. What Allah does by your ⁿ torment <i>en</i> (if) you ^c thanked and you ^c believed and Allah [was] thanker Omniscient.	مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿٤٧﴾
148. Not loves Allah the loudness/openness ¹²¹⁴ by the ill of the say except whomever [he] (had been) wronged; and Allah [was] <i>Sameean</i> (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.	لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿٤٨﴾
149. <i>En</i> (if) you ^z disclose/flash a <i>kbayran</i> ^x (desirables/-worship/ goodness) or you ^z conceal it ^x or you ^z pardon a'n (regarding) an ill then verily Allah [was] <i>Afonwan</i> (multitudinous Pardoner) Omnipotent.	إِنْ تَبَدُّوا خَيْرًا أَوْ خَفَوْهُ أَوْ تَعَفَّوْا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿٤٩﴾
150. Verily who ^r they ^z disbelieve by Allah and His messengers and they ^z want to differentiate between Allah and His messengers and they ^z say we believe by some and we disbelieve by some and they ^z want to <i>yattakbetho</i> ¹²¹⁵ (they ^z take and make) between <i>tha'leka</i> (that-afar-it/ that) a path.	إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنُكَفِّرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿٥٠﴾
151. Those, they (are) the disbelievers (absolute)-right ¹²¹⁶ ; and We prepared for the disbelievers a torment humiliative.	أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٥١﴾
152. And who ^r they ^z believed by Allah and His messengers and not differentiated they ^z between an <i>abadaen</i> ¹²¹⁷ (a lone/ any-one) of them those will <i>yona'teyhum</i> (accord/ give them [He]) their remunerations and Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Rabeeman</i> (iterative mercy Giver).	وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٢﴾
153. Ask you ^s the book's folks to <i>tonazzel</i> ([you ^s] repetitively descend) on them a book from the Heaven ^w ; so <i>qad</i> (already and affirmatively) asked they ^z <i>Mosa</i> (Moses) bigger than <i>tha'leka</i> (that-afar-it/ that); so said	يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ

¹²¹³ The word “أَخْلَصُوا” has no English corresponding word *per se*, as it means: they were *sincere*, *true* or *genuine*! Clearly all these *adjectives* do not have *verbs*! And “أَخْلَصُوا” requires a *verb* to denote the idea of these *adjectives*!

¹²¹⁴ The word “الْجَهْرَ” stands (1) for “openness”= public or unconcealed state, or (2) “loudness” (self-explanatory)! I pondered for some time as to which of these two word to be used? After considerable evaluation, finally I opted for “open” as more *apt* and its meaning, includes or implies loudness as well!

¹²¹⁵ The word “اتَّخَذُوا” from “الِاتِّخَاذَ” which is “اِفتعال” for “الِاتِّخَاذَ,” as stated in لسان العرب; therefore, “اتَّخَذُوا” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere *taking*!

¹²¹⁶ The Arabic text says: “حَقًّا,” not “حَقٌّ,” i.e. the word “حَقًّا”= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي!

¹²¹⁷ See the *Lexicon* attached to this Translation regarding “أحد”!

they^z: let-[you^s] show us Allah openly/overtly; so took^w them the thunderbolt^{w1218} by their injustice; afterwards *ittakhattho*¹²¹⁹ (they^z took and presumed) the calf (a deity) from after what came^w (to) them the evidences^w; then We pardoned a'n (regarding) *tha'leka*; and We gave *Mosa* (Moses) an authority manifest.

154. And raised We above them the *Ttoora* (mount in Sinai) by their *meetha'qe*^x (ratified-covenant)^{x1220} and said We for them: let-enter you^z the door (in a manner) kowtowing¹²²¹ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a *meethaqan*^x (ratified-covenant)^x *gha'leedhan* (tough-/solemnly-binding).

155. So by indeed¹²²² their breaking (of) their *meethaq*^x (ratified-covenant) and their disbelief by Allah's *Aya'te*^w (messages/miracles/signs/proofs) and their killing (of) the prophets by other than right and their say our hearts^x (are) *gholufon* (shrouded/wrapped) rather Allah stamped¹²²³ on it^w by their disbelief; so they^z believe not save a: little/few.

156. And by their disbelief and their say about *Mariama* (Mary) a great calumny.

157. And their say verily we killed the Messiah *Esa* (Jesus), *Mariama's* (Mary's) son, Allah's messenger; while not killed him they^z and not crucified him they^z [and] but (*had been*) feigned/simulated for them; and verily who^r they^z differed in him surely (are) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (closely-following of) the presumption; and not killed him they^z *yaqueenan* (with absolute certitude).

158. Rather raised [him] Allah to Him; and Allah [was] Mighty *Hakeeman*¹²²⁴ (infinite *bekmah*¹²²⁵ Possessor).

159. And *en* (not) of the book's folks except surely (to) assuredly¹²²⁶ believe by him before his death; and The *Qeyamatey's*^w (Judgment's) Day [he] is on them *sha'heedan* (iterative witnesser/testifier).

فَقَالُوا أَرَنَا اللَّهُ جَهْرَةً فَأَخَذَتْهُمْ
الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا
الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ
وَأَاتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٤﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ
بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ
طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ
بُهْتَانًا عَظِيمًا ﴿١٥٧﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ
مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ
الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٥٩﴾

وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ
بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ

¹²¹⁸ That is, and Allah knows best, the "thunderbolt" rendered them *suddenly becoming unconscious or dead*

¹²¹⁹ The word "اتَّخَذُوا" from "الِاتِّخَاذُ", see footnote 1136 above!

¹²²⁰ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

¹²²¹ The word "سَجَدًا" is an adverbial form, see إعراب القرآن، لمحمود صافي. So the need for ("in a manner"), as a prefix, because as of yet there is no such word as "kowtowingly!"

¹²²² This "ما" in "فبما" is "ما التوكيدية" hence: *indeed*! See إحمد الحلبي!

¹²²³ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

¹²²⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "الحكيم"

¹²²⁵ See the *Lexicon* attached to this *Translation* for "bekmah"

¹²²⁶ The "ل" in "لِيُؤْمِنَنَّ" is a *juratory* - "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"

<p>160. So by an injustice of whom^r <i>hado</i>¹²²⁷ (they had adopted the Jewish “law”/customs/repented) We illegitimated on them goodies^w¹²²⁸ (which had been legitimated^w for them; and by their repelling a’n (regarding) Allah’s path multitudinously.</p>	<p>يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبُطِّلَ مِنْ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَيِّبَتِ أُحْلَتْ هُمْ وَبَصَدَهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾</p>
<p>161. And their taking the usury^x while <i>qad</i> (already and affirmatively) (had been) forbidden they^z a’n (regarding) it^x; and their eating the mankind’s possessions by the falsehood^x; and We prepared for the disbelievers of them a painful torment.</p>	<p>وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكَلَهُمْ أَمْوَالُ النَّاسِ بِالْكَفْرِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾</p>
<p>162. But the <i>rasekboona</i> (well-grounded) in the erudition/-knowledge of them and the believers they^z believe by what (had been) descended to you^g and what (had been) descended of before you^g; and the <i>muqeemeena</i> (sustainers of the prescribed obligations of) the Prayer^w and the <i>mu’atoona</i> (ones that accord/fulfill) the <i>Zakata</i>^w¹²²⁹ (prescribed percentage of personal possessions)^w and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.</p>	<p>لَكِنَّ الرِّسْخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾</p>
<p>163. Verily We revealed¹²³⁰ to you^g as We revealed to <i>Noohen</i> (Noah) and the prophets of after him; and We revealed to <i>Ebraheema</i> (Abraham) and <i>Isma’ela</i> (Ishmael) and <i>Is’haqa</i> (Jacob) and the <i>Asbatt’e</i> (Jewish tribes) and <i>Esa</i> (Jesus) and <i>Ayyuba</i> (Job), and <i>Yunusa</i> (Jonah) and <i>Haroona</i> (Aaron) and <i>Solaimana</i> (Solomon) and <i>aa’tayna</i> (We accorded/allotted) <i>Dawooda</i> (David) a <i>Zabura</i> (Book of wisdoms and no specific rules).</p>	<p>﴿١٦٣﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَيُوسُفَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَدَاوُدَ زُيُورًا ﴿١٦٤﴾</p>
<p>164. And messengers <i>qad</i> (already and affirmatively) narrated We (about) them on you^g of before and messengers [We] narrated not (about) them on you^g; and Allah spoke to <i>Mosa</i> (Moses) a <i>takeleman</i>¹²³¹ (a direct/-absolute speaking).</p>	<p>وَرَسُولًا قَدْ قَضَصْنَهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ نَقْضِصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٥﴾</p>

¹²²⁷ The word “*hada*” for the singular and “*hado*” for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “law” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*!

¹²²⁸ The word “*طيبات*” = “goodies” = “goodies,”^w = a feminine gender means any thing delectable and legitimate!

¹²²⁹ See the *Lexicon* attached to this Translation for exactly what *az-Zakah* is and its implications!

¹²³⁰ The word “*أوحى*” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “*الوحي*” is fire or king! See *اللسان*!

¹²³¹ According to the Arabic tongue: “*كلم تكليما*” means not figuratively but actually, that is when the verb is strengthened, by the infinitive noun or the verbal noun, as “*تكليما*” in “*كلم تكليما*” then the action stated by the respective verb is actual.

165. Messengers *mubashshereena*¹²³² (*iterative tellers of pleasing tidings*) and warners so that not (*to*) be for the mankind on Allah an argument^w after the messengers; and Allah [was] Mighty *Hakeeman*¹²³³ (*infinite bekma*¹²³⁴ Possessor).

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

166. But Allah witnesses/testifies by what [He] descended (*The Qur'an*^x) to you^g; [He] descended it^x by His knowledge and the angels witness/testify (*too*); and sufficed by Allah *Sha'beedan* (*Witnesser/Testifier*).

لَنَكُنَّ اللَّهُ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ
أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

167. Verily who^r they^z disbelieved and they^z repelled a'n (*regarding*) Allah's path *qad* (*already and affirmatively*) they^z strayed afar stray.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

168. Verily who^r they^z disbelieved and *dhalamo*¹²³⁵ (*they^z wronged*)¹²³⁶ Allah was not to forgive for them and nor to aright-guide them a road/way.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

169. Except Hell's^w road/way immortals they^z (*are*) in it^w forever and *tha'leka* (*that-afar-it/that*) [was] on Allah easy.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

170. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you^z the messenger by the right from yourⁿ Lord; so let-believe you^z (*it's*) *khayran* (*choicer-/superior/worthier*) for you^z; and *en(if)* you^z disbelieve then verily for Allah what (*are*) in the Heavens^w and the Earth^w; and [was] Allah Omniscient *Hakeeman*¹²³⁷ (*infinite bekma*¹²³⁸ Possessor).

يَتَأْتِيهَا النَّاسُ قَدْ جَاءُكُمْ الرُّسُولُ
بِالْحَقِّ مِنْ رَبِّكُمْ فَتَأْمِنُوا خَيْرًا
لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧٠﴾

¹²³² The word "mubashshereen" is masculine, plural, subjective noun, meaning teller of pleasing tidings, with no English equivalent!

¹²³³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

¹²³⁴ See the *Lexicon* attached to this Translation for "bekma".

¹²³⁵ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger".

¹²³⁶ Ibid!

¹²³⁷ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

¹²³⁸ Ibid!

171. O, you the book's folks: let-not overstep you^z in yourⁿ religion; and let-not say you^z on¹²³⁹ Allah except the right; verily only the Messiah *Esa* (*Jesus*) *Mariama's* (*Mary*)'s son (*is*) Allah's messenger and His Word^w cast it^w [*He*] to *Mariama* (*Mary*) and a *Ruhon*¹²⁴⁰ (*Jesus/possessor of His Lord's Soul*) of Him; so let-believe you^z by Allah and His messengers; and let-not say you^z three; let-desist you^z (*it is*) *khayran*(*choicer/ superior/ worthier*) for you^b; verily only Allah (*is*) One *elabon* (*deity*) *Subhana*¹²⁴¹ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him that be for Him a child; for Him what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and sufficed by Allah a Custodian.

يَا هَٰؤُلَاءِ الَّذِينَ كُتِبَ لَهُمُ الْقُرْآنُ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

172. Never *yastankefa* (*disdains/affirms-disdain*) the Messiah that [*he*] be an *abdan*¹²⁴² (*a slave*) for Allah nor the angels the *mugarraboona*¹²⁴³ (*ones-made-nearest to Allah*); and whoever *yastankefa a'n*¹²⁴⁴ (*regarding*) His *ebada'te*^w (*worship/ servility-to-Him*)^w and *yestakebero*¹²⁴⁵ (*[he] affirms his standing haughtily above submission*) then [*He*] throngs them to Him together.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

¹²³⁹ That is you attribute to or ascribe to!

¹²⁴⁰ The word "*Ruh*" carries many meanings in The Qur'an! (1) It: "(*is*) of my Lord's command" (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angel Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is by command of Allah: "*be*" and he became, i.e. without the human-mating! So "*Jesus*" names are: "*be*," the word, also "*word*" (of good tidings to Mary that she would have a son), "*المسيح*" = *Christ* all are *Isa's* names! See *القرطبي* for *Jesus's* names in The Qur'an: *Isa*, *The Messiah*, *Word*, and *Ruh* also see *اللسان*!

¹²⁴¹ The word "*subhanabo*"= "*سبحانه*" has no English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*bo*"= "*Him*!" Wherever the word "*subhana*," or its associates/inflections (such as "*سبحان*" or "*سبحانك*") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "*subhana*"= "*سبحان*" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

¹²⁴² The word "*abdan*" = "*slave*," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

¹²⁴³ The word "*المقربون*" is masculine, plural, objective noun, no English equivalent for it, so translated as "*the ones-made-near*!"

¹²⁴⁴ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "*عن*"!

¹²⁴⁵ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills¹²⁴⁶ (for) them their remunerations and [He] augments them from His munificence; and as-to who^r *istankafo* (they^z *disdained/ affirmed-disdain*) and *istakbaro*¹²⁴⁷ (they^z *affirmed theirⁿ prideful haughtiness*) so [He] torments them a painful torment and not find they^z for them from without/lesser than Allah *awa'leyan*¹²⁴⁸ (*ally/guardian*) and nor *nasseeran* (*iterative succorer*).

174. O, you the mankind *qad* (*already and affirmatively*) came (to) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifest.

175. So as-to who^r they^z believed by Allah and they^z safeguarded by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and [He] aright-guides them a *Ssertan* (*single and specific path*) straight.

176. *Yastaftonaka*¹²⁴⁹ (they^z *seek your^r situationally apt and wise opinion*), let-say [you^s] Allah *yufteykum* ([He] *issues you^b situationally apt and wise opinion*) in the *kalala'tee*¹²⁵⁰ (*estate of a deceased*): *en* (if) an *emro'en*¹²⁵¹ (*mature/perfect manliness possessor*) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of *estate*)¹²⁵² and he inherits her *en* not be for her children; then *en* both were^y twain-she then for them both two-thirds of what [he] left (of *estate*); and *en* they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you^z; and Allah by every-thing (*is*) Omniscient.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفَوْا وَاسْتَكَبرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

يُنْزِلُ اللَّهُ إِلَيْنَا الْوَحْيَ وَاللَّهُ يَعْلَمُ مَا نَفْسُكُمُ يَكْتُمُونَ ﴿١٧٤﴾ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٥﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٦﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرَأَةٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثَّلَاثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ ظِلِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

¹²⁴⁶ The word “يوفي” in “يوفيهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it!

¹²⁴⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

¹²⁴⁸ The word “ولي” could also mean: a friend, a protector!

¹²⁴⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

¹²⁵⁰ The Arabic word “*kalalab*” = “كَلَالَة” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalab*” = “كَلَالَة”; (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalab*” = “كَلَالَة” The “*kalalab*” = “كَلَالَة” is by “*beir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalab*” = “كَلَالَة” is an noun for other than father and son of the heirs.

¹²⁵¹ See the *Lexicon* attached to this *Translation* for the differences between: the man = الرجل, the human = الإنسان, the person = الشخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable approximation for “المرء”, the *Lexicon* explains why we cannot use this seemingly acceptable way!

¹²⁵² The word “الترك” clearly here with respect to “التركة” and not “أي الإنصراف أو الهجر”